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Editorial

As we go to press with this issue of the RECORDER there seems every reason to hope that China's one strong man will soon be restored to power. This is not happening a day too soon. Drift and muddle have marked the policy of this nation ever since the strong hand of Yuan Shih-kai was removed from its counsels. China's first great need is for men, not for measures, for without the right men measures can never eventuate. The development of the empire's resources by means of railways, mines, and the like calls undoubtedly for attention, but the nation will not suffer irreparably if these things are delayed a little while China takes stock of her human assets. Until authority is in the hands of the right type of man no developments will serve their purpose. Internal reform and the end of those glaring abuses of administration which destroy the national life is an immediate necessity. Given this, the rest will follow.

That H. E. Yuan realizes the situation and has a definite policy in regard to it, seems clear. A sick man needs first a competent diagnosis of his case, then remedies are in order. And China is very sick. The head of this nation has lost control of its constituent members, so that the hands and the feet are saying to it: "We have no need of thee." The effective will seems dissipated, and until it is restored to full authority there can be no consistent progress, only a

succession of attacks of spasms. All the material for progress is here ; it awaits a sure and firm direction. This H. E. Yuan is qualified to give.

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WE are glad to be able to present to our readers the very timely article written by Dr. D. L. Anderson. Those

**The Chinese and
Educational
Problems.**

who have watched the course of events in recent years most closely, as they concern national movements, have been struck by the increase in friendly disposition of the Chinese towards the aims of missionary education and at the same time by the evident widening of the breach between the two in matters of practical moment. China was never more ready to acknowledge the service missionary education has rendered, and scarcely ever in recent times, appeared less willing to make definite use of it. Our contributors suggests forcibly that the fault in this does not lie entirely on the Chinese side.

How far have missionary workers been ready to identify themselves with the future of the race amongst whom they are sent to labour? Lack of the touch of demonstrated sympathy is never made up for by efficiency, or organization, or sacrificing labour. Failure to keep touch with the pulse of the people we serve is fatal. It is no less true in the development of our church work than in our educational efforts that here is the weakest point, and it is well that attention should be drawn to it. We are often suspect because our air and method suggest a Western domination when our desire is simply to evince our service in the name of Christ. Our whole cause in every one of its branches needs to get closer in sympathetic helpfulness to the Chinese. No true Christian ideal need be lost in such an effort, and much that is now missing might thereby be gained.

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THE too frequent lack of sympathy referred to in the former paragraph is all the more regrettable in these days of careful study of the occidental by the oriental.

**East and
West Again.**

More than one reference in this issue illustrates the way in which the impact of new ideas as well as the influence of fresh environment has led to an extended vision on the part of formerly hostile or unsympathetic Chinese. The help given to foreign missionary

effort through the removal of deeply-rooted prejudices is hard to estimate. Has the foreign missionary been sufficiently anxious to understand his Chinese co-worker? Have our younger missionaries been alert in attempts to understand our native brethren? The consecrated strenuousness of new arrivals makes it hard for them to realise they are now the "helpers," that the Chinese church must increase whilst they must decrease. The new comers' appreciation of home identities makes them forget the necessity for flexibility in matters of outward expression and in the unessential forms of Christian truth, which is quite compatible with inevitable inflexibility in the fundamentals of faith. The study of temperamental contrasts ought to be immediately and solicitously entered upon. This is all the more necessary because of the readiness in some cases to scent the dominating air of the foreigner. That there has been ready appreciation of the good in the acquirements of the West and assimilation of what was adoptable and adaptable, should make us ready to appreciate the good in the native mind and the glorious future before a regenerated China. To this end there ought to be a more careful study of the language, history, manners and customs of the people.

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IN this connection it is interesting to note the desire of the home governments that their representatives should understand and sympathise with Oriental people. **Lessons from Some Government Methods.** Telegraphing on 26th September with regard to the British Treasury Committee's report on the organization of the study of Oriental languages, Reuter reports on the emphasis placed on the special aptitude necessary for acquiring the Chinese and Japanese languages. Student interpreters are urged to take a probationary training in the languages that they will be required to use. Sir Frederick Lugard, when entertained by the China Association a little over two years ago, on leaving to take up the position of Governor of Hongkong, spoke of the success of Britain as an empire-building nation as largely due to the desire of its rulers to gain some appreciation of, and sympathy with, the native races committed to their charge. Another speech on the same occasion referred to a former governor's conviction that we should not do to China what we would not

have China do to us. Actuated by love to our Divine Master, the missionary body should be prepared to go even further than the governments, who frequently act under awkward limitations. The good Rabbi Hillel said: "What is hateful to thyself that do not thou to another. This is the whole law, the rest is commentary."

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How many normal schools under missionary auspices are there at work in China? Some of the largest of our missionary centres have to reply that so far as their field is concerned—none! And yet few investments in work are so speedily profitable to the Christian cause in a mission land as this. The problem of the elementary school teacher has been upon us ever since school work was begun under missionary auspices, and it has never been adequately met. It is not creditable at this date to some of our leading centres that no normal work worth the name is to be found in them. There never has been any sufficient supply of trained teachers for the elementary schools of the church, and no possible means therefore of providing such teachers for the government or for the gentry in rural districts. Yet the demand is most pressing. Hankow gives a good lead which many other places for their credit's sake might follow. Here is a fine field for union effort.

Unsolved problems such as these demand statesmanship in missionary enterprise. Where there is no vision the people perish. The school teacher, like the mission evangelist, has for too long been left to the chance call and the hand to mouth preparation. The time and the place call aloud for the *qualified man* as preacher and as teacher. The Holy Spirit of God truly touches men for service, but the church must train them, and so far the church in China has not responded as it might have done.

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THE present visit of Dr. Chapman and party to China, following the remarkable results which were so recently witnessed in Australia, serves to emphasize anew **Evangelism**, and with increased force the subject of evangelism. Educational and institutional work have their place and are invaluable as contributory factors of mission work. They

are also indispensable, as no satisfactory, durable work can be built up without them. But there is danger that in the press of institutional work and the present crying need of China for men educated on modern lines, the strictly evangelistic portion of our work should be somewhat relegated to the background. Hitherto the condition of the work, its scattered nature, and certain limitations due to the prejudice of the people against a strange and foreign religion, have been such as to preclude attempts at evangelism on an extended scale. But difficulties are being eliminated, the minds of the people are much more receptive, and movements such as those under Mr. Goforth, and that more recently in the province of Fukien, as described by Mr. Brewster, largely the outcome of the prayers and efforts of a native pastor, should become increasingly common.

Dr. Chapman says that the work of evangelism—as conducted by special evangelistic agents—was at a low ebb a few years ago in the United States, and it was with difficulty that he and others could arouse the Presbyterian Church, with which he was connected, to a realizing sense of its importance. But the tens of thousands of converts attest the need of such efforts and their success when rightly conducted. There should be a levy on the missionary body, both Chinese and foreign, for the best that can be had for this work, which is in a special sense *the* work of the church, and to which all others should be contributory.

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IN an address delivered to the missionaries of Shanghai on "Reasons why some Missionaries fail," Dr. Chapman mentioned

**Passion or
Profession.**

one to which he considered missionary workers were specially subject, namely, that they might come to their field viewing their life work rather as a profession than as a calling dominated by a passion for souls. Having to meet trials of a special kind—a difficult language, an alien and unresponsive people with peculiar habits, self-sufficient and unwilling to hear a foreign message—it is not to be wondered at that sometimes the glow of passion dies down in the missionary heart and faith waxes cold. When that happens and work becomes perfunctory, lacking spontaneity, the joy of labour will fail and there will be little fruitage. We need the constant impulse of the Apostle Paul, "The love

of Christ constraineth me." Without the driving force of a love for men gleaned from contact with the living Christ no labour becomes so burdensome as that of the mission field.

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THE question of the rightful place in church service for the fully educated Christian scholar has been agitating the minds of some missionaries in India. Is it wise and, if wise, would it be useful to provide appointments for the best of the Hindu Christian students under the direction of the Foreign Mission Board upon terms similar in kind to those under which the foreign missionary works? At present, as in China, there is no direct relationship existing between such a class of Hindu workers and the Home Boards. Is there much to be said for a policy of appointing special men in special instances under the direct control of the foreign Board on a foreign missionary basis, modified as circumstances may require? This is a problem which many missionaries who have watched the trend of events have at some time given consideration to, and more must be heard of it as years go by.

Mr. Bernard Lucas, a leading Indian missionary, concludes generally against the policy discussed, on the grounds that it would serve to perpetuate the drawbacks of Western influence in the Indian church in an acute form. He thinks the field of educated Hindu effort should be *within* the Indian church. The racial characteristics of the Hindu and the Chinese are so different that what is good policy for work in India is not necessarily the best for China, but the problem raised there and here is the same. It may not be avoided and should not be evaded.

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How many difficulties are engendered when the fruits of Christian civilization are sought without its root may be observed in a consideration of the case in Japan and China to-day in regard to the observance of Sunday. The social habit of Sunday observance is being accepted and its religious motive set aside, with the result that instead of the acceptance of a day of rest for worship we have growing up around us a weekly secular holiday. The tendency to observe a vacation Sunday in government schools and Colleges emphasizes the situation.

Sunday
Observance.

Is this fact either now or in the prospect a real gain? We doubt it. The conception of Sunday as a day of pleasure, the time when doubtful pleasure resorts are most crowded, or as a day for public meetings of a political and social nature will rather serve to detract from, than add to, the moral forces among the people and certainly increases the difficulties ahead of Christian work. It is not along such lines that the Christian Sabbath evolved in Europe; the type is rather representative of the decadence of that holy day.

The danger which lies in the practice of urging the acceptance of certain of the ideals of Christian life apart from an acceptance of that life itself is in such an instance clearly illustrated. Missionaries are concerned with the promulgation of a life-principle. Whenever that is accepted the details of practice will follow as surely as day follows night. Where the Christian Gospel has conquered it may be left to work itself out.

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It will have been noted by many of our readers that a substitute for the opium revenue has been found in Hongkong in the adoption of a scheme of import duties upon wines and spirits. The tariff as adopted is estimated to yield upwards of eight lakhs of dollars per annum. Although meeting with some amount of opposition at the outset it is concluded by most of those concerned with the government of the colony that this is the least injurious form of new taxation which could have been devised. It is surely more than this. In view of the danger which is generally acknowledged to exist, lest the decrease of opium consumption become the occasion for an increase in the use of fermented liquors, anything which makes the latter more difficult to obtain is a move in the right direction both from the moral and social point of view. The British government is to be commended for its action in Hongkong.

China will do well to bear in mind the possibility of such a source of income as this in dealing with the revision of taxation made needful by the loss of the opium revenue. We hope soon to see China in a position to review the whole financial situation. When that happens it is impossible that the drink traffic should not be dealt with. Intoxicants are at present both too cheap and too easily obtained in this land.

The Sanctuary

"The effectual fervent prayer of a righteous man availeth much."—St. James v, 16.

"For where two or three are gathered together in my Name, there am I in the midst of them."—St. Matthew xviii, 20.

THOUGHT FOR THE MONTH.

Jesus claims for His Gospel the power to emancipate from slavery, "The truth shall make you free." It has made men free, it has been the main factor in breaking the shackles of the bondsman. But how has it broken these shackles? Not by the command, 'Loose him and let him go.' Christianity for centuries broke no outward bond; it laid no external hand on the fetters of the slave. What, then, has been loosing these fetters? The infusion of a new idea into the souls of all men—master and servant alike. Every man of every rank has his hours of burden bearing. Jesus proclaimed the dignity of these hours. He told both master and servant that each had his time for service and that to each that time ought to be a glory—a source not of shame but of pride. . . . The Son of Man Himself had come to minister. . . . Man's humanity to his brother has come from a sense of his brother's dignity, and the charity which is kind has proceeded from the faith which is aspiring.

GEORGE MATHESON, D.D.

PRAY

For those who are engaged in the difficult educational problems now confronting missionary workers. P. 543.

For grace and wisdom in meeting the new conditions which have arisen both in church and school. P. 544.

That a successful means of approach may be opened to the leaders of Chinese education and a useful co-operation secured. P. 551.

That the cause of Christ in all its branches of work may be marked by full efficiency. P. 564.

That the efficiency of education work under missionary auspices may lead to a recognition of the value of religious and moral teaching. P. 563.

That the claims of normal school work may be more generally recognized by missionary workers. P. 566.

That the work of the evangelist and the school-master may blend more perfectly. P. 569.

For the work in Tokyo, that men of influence in China may be won for Christ through its agency. P. 573.

PRAYER.

Thou Eternal Lover, whose love is endless, shine like the sun upon my soul. Make me a mirror to reflect Thy Light. In myself I am dark, my soul has been stained and spotted by sin; it has lost the image of Thee. But Thou hast stirred its depths. Thou hast cast into its bitter waters Thy healing Branch, Thou hast given me Elim for Marah.

Lord Jesus! Thou art Light and Life, Thou hast power to purify. By Thy agony and bloody sweat; by Thy Cross and Passion; by Thy Resurrection, Life, and Power—make my heart pure enough to reflect Thee. Oh Love supreme and mighty, mirror on me the image of Thy love. Amen.

MARY HIGGS.

GIVE THANKS

For the work which has been done in behalf of Christian education by the Educational Association of China. P. 543.

For the interest shown by influential Chinese in our missionary institutions. P. 551.

For the large measure of success which has attended Christian education in China. P. 556.

For the unparalleled opportunity which lies before educational workers. P. 565.

For the work done by the Hankow Normal Training School and its pupils. P. 566.

For the openness of heart and mind shown by the Chinese students in Tokyo. P. 575.

That God has opened so many paths of service before His people.

That the Gospel solves the problem of human life.

That all who strive for the extension of the kingdom of Christ are fellow-workers with God.

The fear of the Lord is the crown of wisdom, making peace and perfect health to flourish.

ECCLESIASTICUS I. 18.

Contributed Articles

Has the Educational Association of China Fulfilled its Mission?

BY REV. D. L. ANDERSON, D.D.

IT is not the purpose of this paper to criticise the work done in the past by the Educational Association. That much of this has been good and helpful will be recognized by all. Also when the character of the work the Association has had to do, and the uncertain conditions under which it has had to labor are considered, it must be acknowledged that it has shown both wisdom and patience in its effort to thoroughly organize the mission schools that they might prove an active and efficient force in the regeneration of this great empire. The question before us then is not the past, but rather the future attitude of this Association. In view of the wonderful changes that have taken place in recent years in the political and social life of China, is there any good reason for its continued existence under its present organization? Can it, upon its present basis, be any longer of real value to the cause of Christian education in the empire?

The educational and evangelical work in China to-day are confronted by the same problems. They are facing conditions that did not exist when this work was first undertaken. Then, necessarily, the entire management and control was in the hands of the foreign missionaries. Both classes of work were under their direction, for there was no one on the field with whom they could share this responsibility. But the very success of their labors has raised up new problems that to-day are demanding solution. The character of the work, the conditions under which it must be carried on, are entirely changed. From the statistical report made up by the late Centenary Conference there are now in China 180,000 members in the various branches of the Protestant church. While the large majority of these are probably from the poorer, more ignorant classes, yet many are men of intelligence and good education, and it is this fact that demands a general readjust-

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

ment of the work that these may have their proper place in the great business of building up a Christian China.

There has, indeed, been no regulation of any kind shutting out the Chinese from their proper place in the Christian work that is being carried on in their own land. Every missionary has recognized the fact that some day all this work now under their charge must be turned over to the Chinese. The church established must be the Chinese church and the schools must be Chinese schools. None have thought of the foreign missionary's continuing in control, for his position here, whether in church or school, is only temporary. The office of preacher, of teacher, must pass into the hands of Chinese. But while the missionary has labored, time has slipped by, many changes have been wrought, and the results in many ways are larger than he seems conscious of. A native element has already been created, who are to-day fully competent at least to share with the foreigner the direction and control of this work, both in church and school. The majority of these are the product of the mission schools; some have also gained yet broader training abroad. These men can but realize their fitness for this work as compared with many of the missionaries. Many of them were educated and hold degrees from the same schools in which the missionaries were trained, and besides they are here in their own land, among their own people. The Chinese Christians are also realizing this fact, yet curiously the very men through whose earnest, self-denying labor this new element has been created in the Chinese church, seem the slowest to realize that this element exists, or that consequently any decided readjustment is needed. The general control has been so long in their hands that many are inclined to resent rather than rejoice at the suggestion that the day is now at hand when much of the work that they have been doing can now be better done by the men they have created.

The Educational Association has, indeed, been open to Chinese membership, and a few, very few, have joined. When the question of Chinese membership was under discussion at the late meeting of the Association, a missionary member said in substance: "There is no need to discuss this. The constitution provides for the admission of Chinese. If they want to join, why don't they come and do it?" His idea evidently was that the Chinese were not there and did not care to be,

either because they felt but little interest in the matter, or because they recognized their unfitness to discuss and decide the questions that came before the Association. They were in a sense the wards of the missionaries, and these, by virtue of their superior ability and training, were burdened with the education of these backward people. It was simply a case of the "white man's burden." But unfortunately the white man sometimes insists on groaning under this kind of burden when it could be borne more easily and more profitably both to himself and to the world by the non-white man. It is true that the Association's door has been open to the Chinese, but I doubt if fifty Chinamen were aware of it, and evidently a large majority of the missionary members were ignorant of the fact. But very few people ever study the constitution of an organization like the Educational Association. The brother who spoke was one of the few. The rest, seeing no Chinese present and taking part in the proceedings, naturally concluded, if they thought of it at all, that it was an association for missionaries only.

At the late meeting, however, a step was taken in the right direction in the election of a Chinese secretary and Chinese members on the Executive Committee and in the clear announcement of the fact that Chinese could become members of the Association even as the missionaries. But is not more demanded? Will this action satisfy, will it meet the demands of to-day, and does it insure to the Chinese their proper place in the Educational Association of China? Suppose a large number of Chinese should enter the Association, would they feel at home there? When a member of one of the church organizations in China, a body in which the Chinese members are in the majority, was urged to represent certain matters that involved strictly Chinese character and conditions since as a Chinaman he had far clearer insight into these matters than any foreigner could possibly have, his answer was, "I cannot do it. True, we Chinese have membership in this body, yet it is a foreign organization; we do not understand its methods of working and cannot act under its rules." The whole machinery of the organization was foreign, imported directly from the United States, and while it all seemed very simple, and clear as daylight to the American members, it was somewhat of a mystery to the Chinese. True, it was all published in the Book of Law of this particular denomination,

which all members of the organization, Chinese and Americans alike, were required to study, yet though the Chinese could pass an approved examination on the book, the entire spirit of these rules was something so foreign, so unlike China, that these church laws, which meant liberty in America, meant only bondage in China. Is not the Educational Association something of the same kind? The organization is strictly foreign, imported from America, so that even if the majority of the members were Chinese, it is doubtful if Chinese thought would be more fully expressed than it is now. The racial and national characteristics of the Chinese, their thoughts and ideas, their views of a given question as seen from their standpoint, cannot be well expressed or made efficient under these foreign forms. Hence it is that while the Chinese have been a self-governing people for several thousand years, and have been noted as a people of practical common sense, yet the Chinese Christians in different denominations, shut up to foreign methods and rules of action, have shown themselves unpractical and helpless, dependent on the foreigner.

Again, the foreigner has been in the lead so long—in the place of control—that he has come to feel that it is his rightful place, and from time to time we hear something of the natural right of the Anglo-Saxon to rule—a kind of divine right. The fact that the new learning is coming in from the West only emphasizes this idea. Then the mission schools are under the charge of foreigners, and the money that built and that supports them is also from the West. All these things have their influence both on foreigners and Chinese, though the effect on each is somewhat different. The Chinaman hesitates to express an opinion even when he sees a mistake made, or a wrong done. He does not assert himself when ignored and passed over, and a foreigner of smaller calibre and of far less accurate knowledge of conditions is entrusted with responsible office and set up over him. But the Chinaman can think and feel, and the result of all this is that already we can hear the Chinese saying: "Though all this religious and educational work is for us, yet we really have no part in it; it is too utterly foreign for us to share in its direction." And for this very reason it is too foreign to meet in any adequate way the conditions and needs of China to-day. Hence many of the ablest, the most worthy of the Chinese are not looking for a share in the direction and control of the present church.

organizations, or in the present Educational Association, but rather to new organizations that are of the Chinese, for the Chinese, and in which Chinese can work out their own system, best suited to their profit and welfare as they have ever done.

The papers read by Drs. Stuart and Ferguson at the late Triennial Meeting of the Association contained truths that should attract more attention than they apparently have. The Chinese will never consent to leave the education of their children in the hands of foreigners, and the government educational system will not be one simply borrowed from the West, but rather one suited to its own condition and needs, even though a period of years is required to work this out. The attitude of the government here will be the attitude of the Chinese people and of the Chinese church, for the Chinese Christian will be none the less a Chinaman. Education to-day is indeed being borrowed from the West, and Christian education is being brought in by missionaries from the West. But education, modern education, is not the product of either England, America, or any modern nation. While the peoples of to-day have greatly aided in the development of true education, yet modern education stands as the result of the intellectual effort of mankind from the days of ancient Egypt until now; hence it is a world product, while the Christian element in education is of no land or people, but "from above." The Chinese to-day are beginning to realize this more clearly than many of the missionaries. They see that while educational forms and methods may bear a national stamp, yet that the real content of true education is not, and never has been, simply national. It rather represents the growth and development of the race, its struggle and search through the ages for the light of knowledge. Hence, as it represents the effort of mankind, of the race, it is the rightful inheritance of mankind without any regard to national lines. Now with such thoughts in mind can the present Educational Association, conducted on foreign lines, controlled by foreign thought and influence, be truly called "The Educational Association of China?" Is it not rather "The Educational Association of the Foreign Missionaries representing the Protestant Churches in China?" And because it is this latter, is it not entirely out of place, and can it continue to exist under its present organization without so emphasizing the foreign element in education, in Christianity,

as to make it a stumbling block to the cause of both the Christ and the Christian school?

The present organization seems too strictly missionary, and the missionary feature stresses the foreign idea; it is from abroad. The Christian feature is as rightfully Chinese as foreign, and from this time on the emphasis needs to be placed here. The missionary is but the agent through whom Christianity and Christian education is coming into China; he is not a permanent element. He is, indeed, just at this time better fitted to express and explain the true content and value of Christian education than the Chinaman, simply because he has had opportunities to know that as yet have come to but comparatively few Chinese. But as to the business of working out an educational system suited to the character and needs of this people, the Chinaman is the superior of the missionary simply because he is a Chinaman.

We too often fail to appreciate this, and so are trying to do in China that which would seem ridiculous in America. The Americans do not hesitate to study the English, German, or French educational systems and to freely borrow from them whatever they consider better than their own. But they would scarcely think of importing a German and appointing him superintendent of education in any state, to make that wherein Germany might be superior to America at home in America. They instinctively feel that it is just this that he cannot do; the very fact that he is a foreigner unfits him for the task. And it is just this kind of work that in China must be done by the Chinaman. It may be objected that China to-day has no educational system. True, but then China itself is a fact, and the competence of the Chinese to take care of themselves is abundantly illustrated by their history. It may also be said that the government schools under Chinese management are not doing as efficient work to-day as the mission schools under foreigners. This will be granted, but then the difficulty is not in that they are managed by Chinese, but in most cases by Chinese ignorant of the new learning. Given this education on the part of the managers, and these government schools would present another appearance. As it is they are forging ahead and give promise of thorough, adequate work in the near future. This work then of establishing Christian education in China, of making it a thing of power and great influence throughout

the empire, is the work of the Chinese ; it can never be accomplished by foreigners.

Again, with the emphasis on the Christian rather than on the missionary feature of this educational work we at once widen the membership and influence of the Association. There are numbers of Chinese gentlemen of good modern education who are not allied directly to the missionary body, and hence who are not engaged in direct missionary work. Many of these are Christians connected with the different churches. Many, while not connected with the church, are men who recognize the great importance of Christian thought and influence in the new educational system of China and stand ready to labor to that end. We have simply to glance at the membership of the Chinese Students' Federation, or at the first batch of students who took their degrees at Peking under the new system, to realize the truth of this statement. These men form an element in China to-day that should not be overlooked. They are closely allied in thought and purpose with the effort of the missionary body. As Chinese they are in a position to do far more effective work than the missionary. A large number of these men are now engaged in the government schools, some in the mission schools, and so are laboring directly in the cause of education. Others are engaged in work that is more or less closely allied to that of the school. Every man of this sort should have his place in the Educational Association of China, and it would be impossible to secure a more valuable, a more intelligent membership. But then these men must have full recognition. They will enter no association where they will be regarded as inferior because they are Chinese, as entitled only to a second place because they are in their native land. As Christians and as educated men they cannot recognize the missionaries or any other class of men from abroad as more interested in China's welfare than themselves who are native Chinese. And while they are glad to consult and labor with educated men from abroad, who are giving their lives in the service of China, yet they are not content to recognize these foreign missionaries as the only men who are willing to render China devoted service. They do not recognize the foreigner to be a man superior to the Chinese, nor do they recognize the necessity of his leadership that the cause of Christ or of Christian education may be successful in China. They will not submit to be

"talked-down-to," but very many of them will gladly join hands with every man of whatever land, who is willing to labor for China, and stand with such shoulder to shoulder in the effort to build up an enlightened educational system. But these have no place in the Association to-day, simply because they feel that there is nothing for them there. Under the present organization it would be impossible for them to do aught worth the while. Should they come in and display any special knowledge of the work needed, and of the methods best adapted to successfully carry it out, it would create great surprise that a Chinaman could think of such things. If, on the other hand, they should earnestly advocate some plan, some method of work, that their superior knowledge of conditions in China enabled them to recognize as important, yet which did not appeal to the foreign missionary, it would greatly embarrass the foreign element in the Association. And so these possible members of the Educational Association remain outside, and the valuable help they could render to this cause is neglected, is treated as a negligible quantity.

If this class of men were prominent in the Educational Association, then that Association's influence with the government would not only be greater, but the Association itself would be in better position to serve the government in its effort to establish an educational system suited to China. Between the present Educational Association and the Chinese government there is a great gulf, and that not because it is Christian, but chiefly because it is missionary and foreign. When the question of the action of the Board of Education in disfranchising the graduates of the mission schools came up at the late Triennial Meeting, the only plan of action that could be suggested was an appeal to the foreign ministers at Peking, but everyone felt that such an appeal would be most hurtful and should not be made. It was not a question for foreign governments. But it was also a question that the Educational Association could not take up, because it was a foreign body. Though the mission schools were seriously affected, yet a body of foreigners, organized as the Chinese Educational Association, could make no direct appeal to the Chinese government. They were helpless. True, they represented a large body of Chinese, whose prospects were seriously affected by the board's decision, but there is something unnatural, something that no self-respecting government will countenance except under stress

of force, in a body of foreigners representing the cause of a large body of Chinese in China to the Chinese government. The cause then of Christian education in China that is now lodged in the hands of the Educational Association as the only official body competent to act is, by the very organization of that Association, left without an advocate, has no one to stand on its behalf and plead before the government and Board of Education. And so the result is that students from Christian schools is the one class of students who have no voice or representation in the new China. This, too, just at the time when their influence is so greatly needed. Local student bodies in China present their memorials and appeals to the officials, and are listened to with respect. The Szchuen students in Japan can send their angry protest against supposed government action in railway matters in their native province, and a great official like Chang Chih-tung hastens to answer and explain fully the official action. The Christian students, who are to-day the best qualified in the land for government service, are disfranchised and cannot protest. The Educational Association that they look to as their representative is helpless to act since it is only a foreign body under a Chinese name. If it were indeed the Christian Educational Association of China, with the qualified Chinese in large numbers as active members, taking prominent part in all discussions, etc., they could speak, could plead their right to Chinese citizenship and protest against this disfranchisement. Forming as they do a large and influential body, and representing moreover a very large number of the officials and gentry who are the patrons of the mission schools, their protest would be heard.

The mission schools are in position to be very helpful to the Chinese government in their work of establishing a suitable educational system for China. For the work of these schools is not confined simply to the children of the church, they have a wide patronage from the very best in the land, and so numerous families of position and influence are interested in their success. High officials, viceroys and governors, frequently visit these schools and give teachers and students every encouragement in their work. The individual school is thus favorably recognized as a force for good in the empire. Yet, curiously, when these schools come together in the Educational Association, the one body through which they can

express themselves, they do not have the slightest recognition, and through this body seem helpless to accomplish a very important part of their mission in China, that is, to serve the Chinese people as a whole through properly recognized relations with the Central Board of Education. Is this not due to the organization of the Educational Association? When the officials, for instance, visit the mission schools they see a large body of Chinese students representing influential families. They also meet with a number of Chinese teachers, the equals in Chinese scholarship, etc., of the best in the land. The presence of the few foreigners does not prevent them from recognizing the school itself as Chinese, and hence they can but feel interested in it. But the Educational Association is another thing. There the whole atmosphere is foreign; the only language known is the English. While a few Chinese have membership in the Association, they are a helpless minority and have little or no influence. Should a Chinese official visit this body, he would feel as little at home as he would attending an educational convention in New York or London. Is it strange then that while the individual school attracts his sympathy, also gains his patronage and support, yet the schools assembled in the Educational Association rather excite his suspicions and provoke his antagonism? In the individual school he recognizes the foreign teacher as the helper of China. In the Association he recognizes a body of foreigners in consultation to establish a system of education in China outside of, independent of, and hence very probably antagonistic to the Board of Education and to the system that government recognizes as Chinese. However mistaken his notion may be, it would be very difficult for this Association to explain its real attitude to China. The very absence of the Chinese who have been educated in the mission schools and of those educated abroad—very many of whom the officials know to be Christians, and also that very nearly every one of this class have been in some way or other connected with the missionary movement in China—will only excite his suspicion. And so this very organization seems a hindrance to the mission schools in their endeavor to really serve China.

In the new educational system of China the place to be held by the Chinese language and literature that up to this time has been the entire educational stock of this people, presents a serious problem. This is a very different and far

more important question than that of the better language to be used to-day as the vehicle of instruction in bringing in the new learning, whether to use the Chinese or the English. Whichever may be considered the better for temporary use, all concur in this, that in the end the Chinese language must prevail in China and that Chinese history and literature cannot be ignored. The Chinaman who is ignorant of his own language and of the literature of his own land, can scarcely be considered a man of education and influence in China, even though he has won degrees from some foreign university.

The coming in of the new learning very greatly enlarges the course of study in a modern school. It is simply impossible for the student burdened with the acquisition of the new to devote the same amount of time as formerly to the old. Yet the old cannot be neglected. It is China's own. It represents her development through several thousand years and it holds very much that is not only valuable to China to-day, but much that will be valuable to the world. Yet it is one of the most embarrassing problems of the modern school to so arrange its course of study that it may include both the old learning and the new and place the proper emphasis on each. Different schools are following different methods, but so far as I know none are proving really satisfactory, and the problem remains unsolved. That in some schools the new learning is being taught through the Chinese language only, rather than through the English, does not affect this question. To gain a knowledge of the history and science of the West through the Chinese language is a very different thing from gaining a correct or adequate knowledge of the Chinese language, history, and literature. Many students from schools where the Chinese language only is used, can scarcely be reckoned as educated in those subjects that up to the present time have solely engaged the attention of the Chinese scholar. While some of the schools that use the English language as the vehicle for instruction in all the studies of the new learning, require also very full courses in Chinese composition and literature. Hence whatever methods are followed as to instruction in the new learning, the problem, as to the old still remains. The difficulty is (1) in the framing of a proper course that will give the student an adequate knowledge of his own land and her literature; (2) in finding the time for proper instruction here without crowding out valuable subjects, whether of the old

learning or the new; (3) in shaping a proper method of instruction so that by the end of a college course the student may be able to secure a good knowledge of the history and literature of his native land and be able to express himself fluently and correctly both in speech and in writing. Probably the last item, a proper method of instruction, will prove the most difficult of solution. The old system must almost necessarily be ruled out, while the attempt that is being made to teach Chinese after methods of language study borrowed from foreign countries is not meeting with much success, and it is doubtful if it ever will.

Here then is a question that the Chinese Educational Association should be able to shed some light upon, but we have looked in vain for help from this quarter. Can the foreigners who compose the membership of the present Association ever work out a proper system of instruction here? Is not this a question that only Chinese—Chinese who are trained in both the old and new learning—can ever rightly solve? It may be objected that very many of the Chinese, who to-day have thorough Western training, have but little knowledge of Chinese, as compared with the Chinese scholars, that in gaining the new learning in the schools of the West, they have had to neglect their Chinese studies. There is, no doubt, much truth in this, and yet the knowledge of Chinese, of Chinese literature and composition possessed by these Chinese students will compare most favorably with that gained by the bulk of the missionaries, and then besides they are Chinese and hence are naturally in closer touch with the thought, the habits, the life of their own people, and for this very reason are far better fitted for this task.

The question of a course of study for modern schools has frequently come before the Educational Association; but nothing practical, nothing of real value has been done. On the side of the new learning it would not be difficult to outline a proper course; the experience of Europe and America is at our service. But the unsolved problem is the Chinese. The government schools are wrestling with the same question. With them the difficulty is too little knowledge of the demands of the new learning, while in the Educational Association the new learning is apt to occupy the whole field. It seems that after all this question can only be answered by the Chinese, by Chinese who through their training can rightly appreciate

both the new and the old, and hence who are competent to work out an educational system that will not only give proper emphasis to each, but will also search out a proper method of instruction in Chinese suited to the modern school. The Educational Association has never been able to help in the solution of this problem, one of the most important ever presented to it. It has failed in the past, and with its present organization must fail in the future.

A criticism expressed of the late triennial meeting of the Association declared that nothing worthy was accomplished. There is no doubt much of truth in the statement. But the reason is not to be found in the lack of intelligence, practical ability, or earnest endeavor on the part of those who took part in the proceedings, but rather in the fact that the element that should be in the lead, that alone can efficiently do the work, was absent. The Chinese were without representation in the Educational Association of China. The few present were rather honored guests than active members. And so long as the organization is on the present basis the Association will become more and more a misfit and increasingly helpless to influence and guide the Christian educational movement in China. Has not the time come, not simply to reorganize, but to really deorganize and begin over again on a new basis?

Standards of Missionary Education in China

BY W. NELSON BITTON

ALL the figures which are available for consideration concerning the extension of the educational work of Christian missions in China give cause for great thankfulness that so much has been accomplished in recent years and that so much more is being attempted along this line of service. The most conservative of missions have more or less haltingly but still definitely yielded their allegiance to the Christian educational propaganda, and though they may not have entered with any great zest into the establishment of schools, all of them seem to have become converts to the principle which recognises in educational effort a valuable agent of the missionary cause. While there are not wanting missionaries who consider that too much attention is being given to education, to the neglect of the evangelism which is

the very *fons et origo* of mission work, yet there are scarcely any missions of any standing at work in China to-day but are eager to extend, or at least to develop their educational plant. The principle which underlies the adoption of educational work for the benefit of the Christian Gospel is the same whether it takes the form of an elementary school or a more advanced institution. The difference is only one of degree, and we have yet to meet any representative body of mission workers who have turned away from educational work altogether, from day-schools and theological training work as well as from collegiate institutions. In view of certain criticisms which are heard in the home lands on this question it is well to make the point that in practice on the mission field the principle that education is not only a legitimate but a necessary factor of missionary enterprise in China has completely conquered.

The figures which are given in the statistical reports of all the missionary societies having work in China provide a sufficient proof of the tremendous development of education. If this extensive measure could also be made the measure of actual success, then there would be little enough for missionaries to do but pat themselves on the back. There are solid reasons, however, for refraining from this, at any rate for the present. In a certain sense this success of numbers does carry its own conviction of accomplishment. Crowds of Chinese youths would not be entering mission schools and colleges unless something that was of value to them was to be obtained there. And very largely, it must be remembered, the days when missionary education was a cheap education, have gone by. Apart from buildings and plant, it is doubtful whether this education is costing the missionary societies generally much more than the wasteful and unsatisfactory charity day-school system of a generation ago did. Certainly the cost to the missionary funds of education per scholar per head must have decreased by hundreds per cent. This is undoubtedly true of the educational work which is being carried on in the Treaty Ports and in large centres.

But it is not good that those who are responsible for the conduct of the educational campaign of missions should rest themselves in the glamour of any such satisfaction as this, which is concerned chiefly with the development of numbers and the extensive view of the work. The Chinese army does

not lack in point of extensiveness, and it is undoubtedly a far more efficient army to-day than it was ten years ago. It still, however, is thoroughly inefficient when viewed from the point of the work which it might be called upon at any time to undertake in the defence of the empire or when judged by the average efficiency of the armies of other powers. All this means that above and beyond the questions which we are generally concerned with in thinking of our educational advance, lies a question which goes to the root of the whole matter, and to which too much attention can never be given, namely, that of the standard of efficiency. This test is certain to be applied, and it is well for missionary educators to be the first to apply it to their own work.

Some large educational establishments in China have definitely set before themselves an ideal towards which they have striven with more or less success, but in a majority of instances the facts of a plenitude of scholars and a satisfactory exchequer have tended to obscure the end that our education should have in view. It may be questioned whether a large number of our schools and colleges have any other ends in view than those of religious instruction, good attendance, and sound finance. Here lies a tremendous weakness. It is an inherent weakness because a system of education which is without an ideal worthy of itself has in it the seeds of decay and is not to be justified merely on the ground that it is keeping a certain number of boys and young men, or girls and young women, under Christian influence during a period of tuition. When other and more efficient systems come upon the scene there will then have to be a reversion to the old, discredited system of charity schools. The educational system of Christian missions must find its only security in consistent progress. It can no more afford to stagnate, or to take any advantage of a seeming monopoly, or to fail in keeping abreast of the times than can the most recently established mercantile house which relies upon competition for its life. We may rightly seek to justify the work of our schools and institutions by pointing to the fact that they produce men and women of Christian character, but they are not to be justified *educationally* on these grounds.

It will be seen, then, that it is becoming imperative that something in the nature of a definite standard, towards which the whole of our missionary education should strive, should

be established. So far from any such common understanding appearing above the horizon, the larger and more influential establishments connected with this work seem to be working more eagerly than ever before for their own hands. If the present Board of Education were to approach the Educational Association of China with a request for information regarding the courses of study adopted in mission schools for elementary, middle, and high school work, what reply could the secretary of that Association give? A common understanding seems to have been given up as hopeless when viewed in the light of practice. We are hearing of graduates of this place and of that place—flourishing degrees, the value of which hardly any one can know save the professors who trained and examined the men and awarded the merit. It seems to the writer of this paper that if this condition of things continues without check or hindrance, the result must in the end be fatal to both influence and efficiency. A *B.A.* or an *M.D.* degree will carry with it no value as such, but will have to be met by the enquiry as to where it was obtained and under what system of examination. Such a result it is not satisfying to contemplate. The fact that it is a condition of things which is really upon us shows how damagingly matters have been allowed to drift and also how much definite harm is wrought by our lack of coöperation and union.

It will be objected, and very rightly too, that different educational standards are present in missionary work and will continue to exist so long as missionaries representing the ideals of education in the countries from which they come or the colleges and universities with which they have been connected, are here to institute and to carry on the work. Truly it is not easy to overcome a difficulty such as this, which must be recognised and has to be faced. If the difficulty is reckoned insuperable, then it is an instance of our unfitness as missionaries to meet new conditions. But is it necessary that such standards should persist in China? The problem is just as acute in the church as in the school, and if we fail to solve it we fail all along the line. By refusing to discuss the problem, the difficulty does not become less, and it will never so be solved. With university schemes being talked of on all hands, it is becoming imperative for us to think of the type of educational standard we expect these universities to stand for. It is not so much a question of whether the university system, as such, shall follow the

British or the Continental or the American model. *There may be varying systems, but the same standard*, and with the advent of universities definitely intended to represent in a modified form the educational ideals of London and Germany respectively in Hongkong and Tsingtau the question of preparation for entrance to these and other universities, and also the question of comparison with their standards of attainment, must inevitably arise. Sooner or later the Chinese government will be forced into taking an attitude towards the graduates from these universities, and if when that time comes (and it might come very soon) it were found that there was no means of estimating the value of the education given by the various missionary institutions, then these institutions and their graduates would fare badly enough. The missionary educator, if he is to do what he aims at in China, that is, Christianize Chinese scholarship, cannot afford to be found lacking when such a test is applied. There should be, and the writer believes in view of educational progress there will soon have to be, a definitive value attaching to degrees obtained by the scholars of our mission colleges.

At present how far we are from such a stated value let the following hypothetical case serve to illustrate.

Two young men who have studied, let us say, for a medical degree in a certain institution in North (or South) China, resolve to go abroad when they finish their course, for a further period of medical study. They are already reckoned as doctors, fully qualified, by the institution which has trained them. The one goes to a leading university in the United States on the advice of his medical tutors; his degree, granted by his training institution in China, is recognised by the university to which he goes to the extent of obtaining for him certain valuable concessions in the excusing of examinations and so on. *Within two years* this young man is in possession of another degree. He is *M.D.*, North (or South) China and *M.D.*, University (unstated) of the United States of America. His colleague goes to England, enters the University of Camford, finds that he has to begin at the beginning and take examinations for his ordinary university course before he can attempt to proceed to examination for his medical degree. He passes his examinations for university requirements and then proceeds to the medical schools. At the completion of his third year he takes his university graduation and proceeds

further for two years of hospital study and practical work before the Medical Council of Great Britain will permit him to receive the degree of Bachelor of Medicine. He will not become a Doctor of Medicine until another period of three years has passed. Let it be supposed that he returns to China directly he has secured his degree of *M.B.*, and then put these two men side by side. The one has, so far as letters go for anything, a degree of *M.D.* The other a degree of *M.B.* The man with the lesser degree is the better trained and more efficient man. The question herein involved is not so much one of comparison of the two methods of qualification as that of the attitude of the foreign missionary and through him of his pupil towards them. Should he be party to the conferring of a degree, which is a year or two below the lower of the two standards here indicated, what would such a case infer regarding his ideal of medical scholarship for China?

It cannot but be that the existence of a condition of things such as this becomes a direct incentive to the Chinese to the acceptance of an ideal considerably less than the best. And the problem which arises from a consideration of this case, and which could be applied equally to any other branch of study, is one which educationists in China have perforce to face with the prospect before them of such ideals becoming rooted in the empire of China. No one who understands the facts of the case is prepared to say that the British system is the one which should be adopted for this empire. Conservatism still plays too large a part in the regulations of university work in the older English universities for their existing educational standards to be suitable for adoption in China. On the other hand, there are many who will conceive that a far greater danger exists for the cause of true learning in China if the standard which is represented by the American system of degrees—speaking generally—becomes operative in this land, whether the subject be theology, medicine, or arts. It is true enough that any man who goes for a long period of study in the United States and who works consistently and at the right centres during his stay there, will have attained as great a scholastic efficiency as could be secured anywhere, and on certain practical lines he will probably be the more efficient man. His degrees will correspond, certainly, to those which are generally attained only by the savants of Europe. This is not the point under discussion, however, which is concerned

specially with the bearing of these things upon the standard of education which the missionary body is setting before the Chinese, and there is undoubtedly an opinion held by the youth of China that it is wise to go to the United States because there it is *easier* to secure degrees and to complete courses of study. That this is so may be proved by any one who cares to talk the question over with Chinese who are looking forward to a period of study abroad. Of the many hundreds who have gone across the Pacific in search of learning, it would be interesting to know the number of those who have stayed beyond a period of four or five years. When a condition of things is reached where degrees are confused with actual attainments or are too easily obtained, the whole cause of education must suffer. How many young men from China have been spoiled for work they might have done and have failed in the work they have mistakenly attempted, owing to a wrong understanding of what the scholastic attainments of the West really stood for.

What then is to be the solution of the problem which is here stated? How may the educationists of China unite for the expression and definition of two worthy standards of educational value? The suggestion has been made that the Educational Association of China should itself set about the formation of an Examining Board; the thought being that the existence of such a Board would necessitate the adoption of a unified scheme of study over the whole empire. This presumes, however, that the imprimatur of such a body would be considered worth striving for. It might well be the first step towards an end that will surely come, either with or without missionary help. For if education is ever to do what it ought for the nation, China must have a national scheme. Looking at the almost certain developments of the near future it is obvious enough that if the Chinese government is to take up educational matters in any practical and serious way, a comprehensive national scheme is assured. Should Japan be taken as the model upon which China's educational system is to be built, it means that we shall have at least to prepare for four distinct grades of rigidly defined work, viz., elementary courses, middle and high school courses, collegiate courses, and a university system. Now if the educational work of the foreign missionary in China had looked forward to such a development as seems to be imminent during the past years of

its working, our education would now be leading the way towards the adoption of definite standards in these various grades. We should be in the practical possession of clearly defined and generally operative courses of study. At the present time, however, it has to be confessed that very far from leading to the adoption of a graded system of courses of study the Chinese missionary schools and colleges are in a considerable state of chaos as regards the divisions of their own work, and little or no coördination exists among them. Where does elementary education leave off and middle and high school work begin? In our educational nomenclature confusion reigns.

The result is that at the present time, when the Chinese government is in special need of practical guidance, the missionary body, owing chiefly to this lack of system, due to a long-drawn-out course of failure to work together for the general good so that every mission has done and is still doing that which seems right in its own eyes, is unable to give to the proposed educational system of China the impress of that well-thought-out scheme which it might, and ought to, have been the privilege of missionary educators in China to present. It is perfectly true that our institutions (some of them model establishments) are turning out the major number of the well-educated young men available for the service of China to-day, but the unevenness of their attainments makes it difficult in the extreme to measure their actual scholastic worth. This fact must always militate against any proposition that is made to the Chinese that their government should recognise the degrees given by individual missionary institutions. In most instances it is impossible to measure them up.

Indeed, it would seem to be bad policy for our missionary colleges to attempt to secure government recognition in isolated instances. The practice could not carry the whole body of education forward, and, unless such recognition is part of a system which opens the door to all, it is scarcely worthy of acceptance. If such recognition should come as a result of the adoption of recognised standards of education, or as the result of some efficient system of independent examination, it would then be an entirely different question. Until such recognition does involve a test of this nature, it will ill become individual institutions under missionary auspices to enter into a competitive scramble for the indiscriminate gifts of an incom-

petent Board of Education. The essential problem that we have to face is, to secure a standard of education from university graduation downwards, *suitable to the necessities of the Chinese empire*, and to work for the establishment of an organization responsible for the oversight of the examinations necessary to test the qualifications of all of the students of the empire who may desire to present themselves for graduation. There are many reasons why China will need a standard which, while making full use of Western experience, will not be too dependent upon Western ideals save in the matter of efficiency. At this point experienced educationists in China should be in a unique position to help her to the right goal of her educational ambitions. She has problems which are altogether her own, and these problems will not be met by the adoption of a university standard bodily taken over from Britain or America or Germany. We are here to assist China in the solution of the problems that confront her, not to gather fruit for any system or method we ourselves have been brought up to believe in and practise, but rather to do all that lies in our power to bring the elevating influence of our Christian point of view to bear upon the education question in this empire. Firmly believing that the Christian ideal is an essential factor in the development of the most successful educational system, we should still be ready to acquiesce in the proposition that this by no means involves the assumption that any Western system in itself is the best fitted to meet the needs of China. But our position surely does mean that we shall seek for the *best* of the West for the upbuilding of the East, and above all things avoid the appearance of suggesting that Christian education is a means of providing the Chinese with a means to easy educational attainments. China's new educational standard is not to be lower than that of the West because it must needs be unique.

The Christian cause is harmed by any suggestion that its work for education is below the level of secular schemes, and it is at this point that the inflated terminology we have adopted for many of our schools detracts from the undoubted value of our service. With all the equipment, ability, and devotion which is in the hands of missionary educators it ought not to be a difficult matter to get a response to the demand for a "levelling up" of the whole system. The need for this is so generally acknowledged, while at the same time so little is attempted towards this end, that it is hard to resist the con-

clusion that the policy of *laissez faire* has been tacitly adopted by those responsible for the educational policy of missions in China, if it were not remembered that no one is responsible; and—there's the rub! Who is there to speak the word which will make it convincingly evident to all who are concerned that it is not only a bad but an unworthy policy which waits to see what the Chinese government will do, in the vague expectation that mission institutions will hereafter be able to settle themselves down into line with whatever system the Board of Education may chose to adopt, rather than makes the attempt which opportunity and duty demand to *lead the way to a national system*? If the awakening when it comes is rude whom shall we blame? The present slackness in educational matters is the result of a long history of unidealized, spasmodic, and uncorrelated effort, brilliantly successful in certain instances, but leading to no definite goal. The highest that our educationists have been able to offer their brightest scholars is a passage over the sea, a short term of study abroad, eased by the possession of a graduation certificate and letters of introduction, or the conferring in China of a degree which is recognized in some measure under charter from a foreign university. So long as this is the point at which "our last aspirings end," is it any wonder that the impression made educationally upon China is small? Recognition by a foreign university of missionary halls of learning may be an excellent thing in itself and educationally helpful to the institution concerned. The advantage gained is, however, surely unreal when seen from the Chinese point of view. It cannot in the long run be for the good of missionary colleges that they come to be looked upon and used as side entrances to certain universities abroad. Missionary education as a whole should be self-contained and have in view a goal here in China. It must be by identification with China and with the Chinese point of view and in coöperation with China's educational authorities that our educational work fulfills its aim. A high educational standard, *mutatis mutandis* as high as those of the leading foreign universities and holding to university methods (not taking the collegiate method and misnaming it), a clear understanding as to grades of study and, by uniform curricula and satisfactory systems of examination, a definite standard of graduation value generally accepted,—this is a supreme and very pressing need. How it is to be obtained

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the writer will not presume dogmatically to say. For one who is not in charge of advanced educational work he has perchance already said too much. It is proverbial that onlookers (especially such as are occasional players) see most of the game. He would, however, venture to suggest that the Educational Association of China has demonstrated its inability to accomplish this *whole* programme. The Association carries too much dead weight. Moreover it does not represent the whole cause of education as it once did. Any act on its part which might lead to the appointment of a voluntary commission, representing the leading missionary colleges of China, in association with the Chinese educational authorities, and those responsible for the forthcoming university work under German, British, and American auspices, could do much to resolve this whole matter. It rests, however, with the missionary educators to take the lead; to attempt to set their own educational house in regular order; to gather together the fruits of long, faithful, and able labour, alike in the interests of their own scholastic work for the good of China, with whose weal they are entirely identified, and for the glory of the Most High God, whose servants they are and whose work they do.

The London Mission Normal School at Hankow

BY THE REV. C. G. SPARHAM.

OUR normal school began very simply. In the year 1897 the necessity of raising the educational work of the Mission above the simple standard that had satisfied us in the day-schools up to that time, was pressed upon us, and we began to consider how we might find suitable teachers. Most of our schoolmasters were middle-aged men and incapable of mastering any new subject; one, however—Liu Yung-mei—was young and keen to learn. He came to me in the evenings, and within twelve months had made satisfactory progress in arithmetic and geography and was commencing more ambitious work in mathematics. He was a hard worker, and a few years later took his *siñtsai* degree.

A wide district had already been opened up by the evangelistic work of the Mission, and soon from many quarters an earnest appeal for teaching was received from young scholars who had come under Christian influence and realised that a

cramped Confucianism no longer satisfied their spiritual nature, nor stereotyped learning of the classics their intellectual aspirations. Accommodation was found for the most promising of these men in connection with the Kia Kiai school premises in the middle of the Hankow city. With such superintendence as I could give, and with the help of Mr. Liu Yung-mei, these men did strenuous work, and in not a few cases those who otherwise had no hope of becoming anything but schoolmasters of the old-fashioned type laid the foundation for fair all-round scholarship.

It was a serious inconvenience that the premises were situated two miles from the dwelling-house compound, and the health conditions of the locality were far from ideal. In the year 1904 our Theological College building was completed in the vicinity of the compound and ample accommodation was provided in it, both for the divinity and normal students. From this date it was possible to organise the work more thoroughly, and the missionaries at the centre were able to take a greater practical interest in it. At the beginning of 1907 the curriculum was revised so as to include English, Chinese, mathematics, music, and general subjects, while special attention was given to pedagogy, Scripture instruction, and physical exercise. Reporters for the native papers are ubiquitous in Hankow, and some appreciative notes of the changes made appeared in the daily papers; our new prospectus was printed by some of them in full, and they also published the names of the successful candidates in the entrance examinations. While our special aim has been to prepare men to be schoolmasters the course of study is sufficiently wide to be of great utility to those who do not seem to develop the teacher's gift.

Students mostly enter at eighteen or twenty years of age. Formerly some at thirty-five or forty years. Work is necessarily more satisfactory with the younger men, and as a class we find them earnest in work and hungry for all knowledge. One of the chief difficulties indeed is to prevent their going too fast; a kindred difficulty is to prevent the smuggling of candles into the dormitories with a view to midnight studies. Once during last year there was a case of fighting, and enquiry revealed the fact that some students had wished for an extra English class, but that one of their class-mates objected. As reasoning had failed to bring this youth into line, more muscular persuasion had been resorted to with a view to presenting a united

request. The difficulty was solved by putting on an extra class for those who wished to take it.

For the entrance examination students are required to write a Chinese essay on a given topic; this seems to be the most satisfactory test at the present stage. Those who have a sufficiently good native education to enable them to pass this test satisfactorily usually do well in Western and general subjects. For those who at twenty years of age are still poor in Chinese, there is little hope. Certificates are given to those who take their examinations successfully for three years, and advanced certificates are given to those who complete five years.

It has been said that the modern movement towards higher education is a city movement. This is not altogether our experience in Central China. Multitudes have gone from village homes direct to Japan, and certainly many of our best students are country lads. Not a few have studied in elementary or middle grade government schools; a fair number come from mission schools. The great majority are from middle class homes. Last year two students entered who had already taken the *siutsai* degree; one of these was a Christian when he entered, the other became a candidate for baptism, and having the confidence and respect of the Christian students, he was at once appointed by them leader of the Bible Reading Circle. In this capacity it was his duty to call the members of the circle at five every morning! Within the past eighteen months we have maintained an average of thirty students; of these, eleven were Christians on entering, while nine others have been baptised on their profession of faith and after a period of not less than eight or ten months' probation. The attendance at morning and evening prayers has been good, and attention all that could be desired during Scripture exposition. On Sundays the students attend the ordinary services and in the evening have a gathering of their own, which is opened and closed with hymn and prayer, but in place of a set address one of them introduces a subject for discussion. The debate that follows is often vigorous and reveals how truly Christian ideals are beginning to dominate their minds.

We are happy in our Chinese staff in having men of sincerely Christian character. The two senior tutors especially exert a healthy religious influence; it is all the stronger, no doubt, that they have both refused more lucrative posts in non-Christian schools that they may remain and work in the Mission.

The financial question is frequently a difficulty in Central China, and it crops up continually when efforts towards higher education among the middle classes are made. A large proportion of the people live from hand to mouth, and bad harvests for two years in succession—by no means a rare occurrence—means much hardship in the homestead and puts even modest school fees almost out of the question. Seventy dollars a year for tuition, board, and residence cannot be considered excessive, but when a family with from \$150 to \$200 as annual income is regarded in the country as fairly well off, it will be seen that the poor scholar is often at his wits' end to find his fee money. If the Missions are to do satisfactory work in the higher branches of education it will be necessary to establish a larger number of bursaries, ranging from \$30 to \$100 a year. In some cases we need such bursaries for boys coming up from the day-schools, in other cases they should be given to students who have proved their ability and good character in the normal school by at least one year's study. It is of vital importance that we do not lose our best boys, and especially that those who are half way through with a higher course of study should be enabled to complete the course. Some of the best and most faithful workers in the Mission to-day are men who have been helped in this way. Towards the end of last year one of the students was found sobbing in his bedroom; the end of the term was approaching, a part of his fee remained unpaid and his father had written from the country to say that he could not possibly send it; other resource he had none. He is one of the brightest of our students, and as there seemed no doubt as to the genuineness of his difficulty, I was glad to be able, through the kindness of a home friend, to assist him. He is still with us, working hard and giving great promise. He is, I believe, a sincere Christian.

Two or three weeks later I had a visit from an old student, whose history is romantic. Some seven years ago he came to the Normal School from a village in Siaokan; he entered at the half term and had just enough money to cover his food to the end of the term. After the holidays he came back saying that he had utterly failed to get together any more fees, and begged that I would find a way of helping him. I told him that he must at least find enough to cover his food, but even this he was unable to do. Ashamed to go back to

his village, and seeing no other door open, he borrowed thirty cash from a fellow-student, crossed the Yangtsze to Wuchang, and there enlisted as a common soldier. He was a fairly good Chinese scholar, and in the Normal School had mastered the first volume of Mateer's arithmetic and perhaps a little more; he had made a beginning in geography. It was at a time when a little Western knowledge went a long way. His captain, hearing that he knew something of the "new learning," asked him to come every day and teach him what he knew. Ere long he secured his appointment as sergeant, and being brought to the colonel's notice, he also took an interest in him, and when the Viceroy announced an examination to select students to be sent at the government's expense to Japan for farther study, he had Chu's name entered as a candidate. Somewhat to his own surprise he came out second in all Hupeh, and within three months of his borrowing the thirty cash he was feted with the other successful students by the high provincial officials and sent to Japan for a period of five years; all his expenses being met, and provision being made to assist his father the while. Two years ago, his course completed, he returned to China and received a good military appointment. When he called upon me he struck me as one of the best type of the younger officials—modest, alert, capable. One was glad to feel that his time in the Normal School had been one important link in the chain of his success, yet one could but feel how invaluable a worker in the Mission Chu might have become, could we have assisted him at the critical time.

To the Normal School we naturally look for our schoolmasters; from it at times we are able to pass on students to the Divinity School. It helps towards this latter object, and in many other ways is an advantage, to have the Divinity and Normal Schools working as two departments of the one institution. The students from either side fraternise with mutual benefit, some of the lectures they take in common. My colleague, the Rev. A. Bonsey, principal of the Divinity School, takes some subjects in the Normal School, and I take some subjects in the Divinity School. The Chinese tutors also teach in both departments, and thus the whole work is strengthened.

If the Christianisation of China is to progress as we desire, it is probable that more and more the work of the schoolmasters will connect and blend with that of the evangelists and pastors. In every great centre we should accordingly have strong

normal and divinity schools working in fellowship. Here at Hankow we hope that both departments may be merged in the university which we trust will soon be established here. But whether in the simple work that we are doing to-day, or in the better work that we trust may be done in the future, our great aim and prayer must be that from both departments there may go forth a band of men whose hearts God has touched.

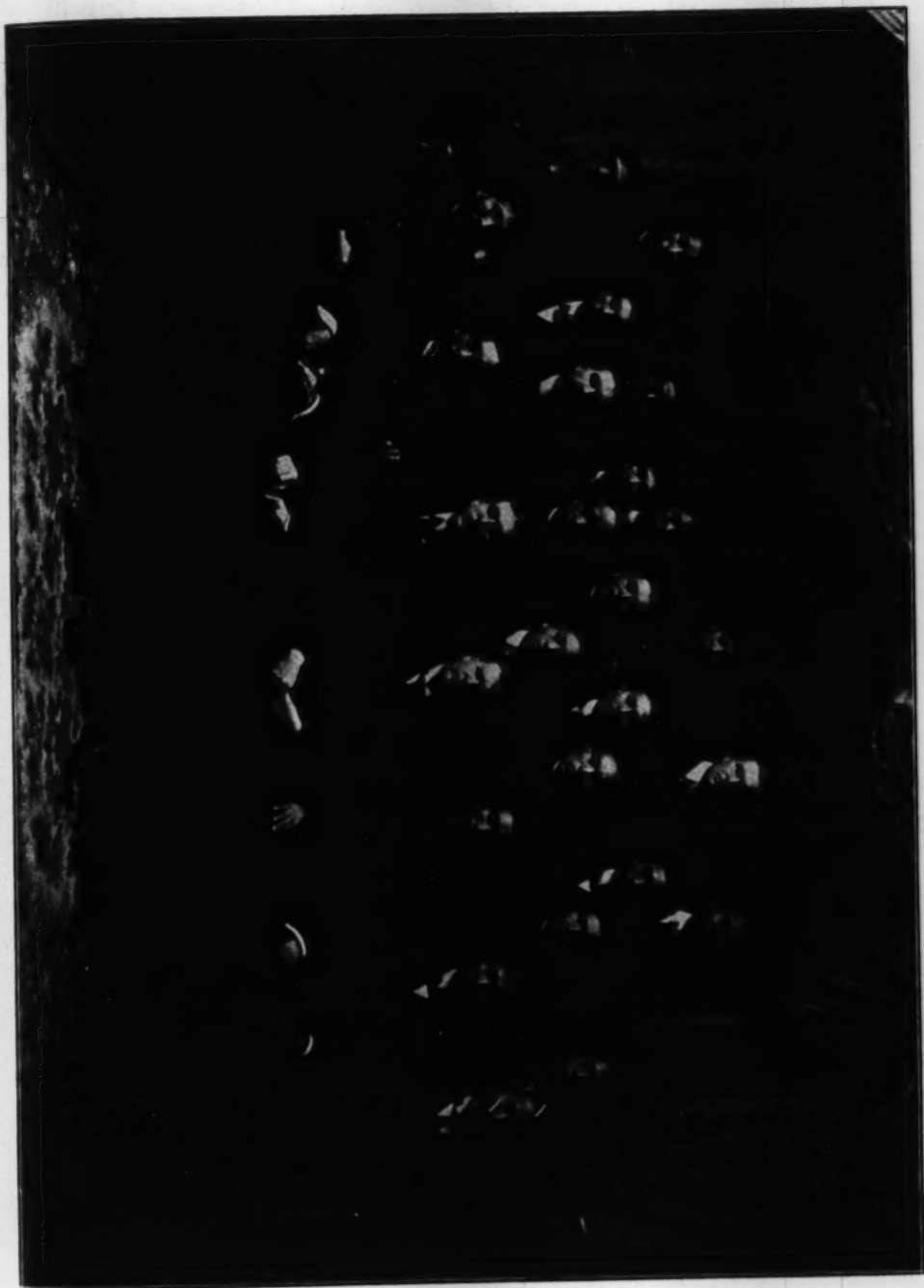
Chinese Students in Japan

BY J. M. CLINTON, Y. M. C. A.

THERE are to-day five thousand Chinese students in Japan, representing every province of China. It is most unfortunate that in many parts of China the phrase "Returned student from Japan" has become a by-word for arrogance and incompetence. It is true that many of the staff in the government schools have among them men holding diplomas from educational institutions in Japan, but who are utterly unfit for the positions they occupy. This was to be expected when we remember the conditions of a few years ago. Some 15,000 students in Tokyo, as many vacant teachers' posts in China, with good salaries attached—no wonder the short courses offered by many Japanese "colleges" drew many men. These men were graduated in from six to twelve months. One man known to us had a diploma which certified proficiency in a dozen subjects, who had been in Japan only one year. Many of these men returned to China with inflated ideas of their own self-importance; the denser the ignorance the lighter their vanity. But things have now changed. Men who have taken full courses in authorized schools and colleges are beginning to return to China to take the lead in official and educational life.

The problem before the Christian workers among these students in Japan is, "How can we win these men for Christ." It is absolutely certain that the shaping of public sentiment and the guidance of the coming generation of China will be largely in their hands. As was emphasized in one of the addresses given at the recent Kuling Convention, the influence of the non-Christian teachers and students in China is actively anti-Christian, and it is to be desired that this influence be

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turned into Christian channels rather than against them. In numbers of cases men have been won for Christ and their influence turned in an upward instead of a downward direction.

The greatness of the opportunity is difficult to realize. Five thousand young men, eager and alert, students seeking for the knowledge which will strengthen and uplift their country, offers a field for evangelization that must be worked at once. That these men are really sympathetic toward Christianity when it is brought to their notice is evident from the eagerness with which they attend the various religious services held in different sections of the city as well as in the homes of the workers in Tokyo. The Waseda department has been especially encouraging. The Sunday services are crowded week by week, and conversions, real and radical in mind as well as heart, have been very frequent. Sometimes the men have come to scoff, but have remained to pray. Some have sought Christ because in their lives they have met failure. Many see no hope for China under present conditions. They have proven Jesus to be Lord in their own lives and now see in Him the hope of their nation.

The most striking feature of this Tokyo movement is the new attitude shown by these students towards nearly all questions. It should be remembered that these men come from the official, wealthy, and educated classes of China. They must pass examinations before leaving China and also before being admitted to the schools and colleges in Japan. It is evident therefore that these are a body of picked and qualified men. In China their outlook was narrow and their ignorance of many things was profound. Their new environment has not only extended their vision and enlarged their horizon, but has helped largely to divest their minds of prejudices. To such a degree is this true that it is not an overstatement to say that nearly every Chinese student in Japan is more or less favorably inclined towards Christianity. He is ready to listen and willing to discuss, and if reason be shown might accept the religion he has so long despised and hated because he has not understood it. The uniqueness and urgency of this movement lies just here and should not be lost sight of.

The following brief accounts by men who have participated in this work in Japan will show more in detail some of the needs, opportunities, and results of the work. We covet your prayers for the success of this campaign.

Some Phases of the Religious Work.

By Rev. GEORGE MILLER, of the C. I. M.

In the brief space at my disposal I wish to say something about the religious aspect of our work in Tokyo. I need hardly say that we regard this branch of the work as the most important. If when we undertake educational or any other part of institutional work we do not command the confidence of our constituency, then we are putting serious hindrances in the way of our religious effort. Thoroughness alone in every department will open the way for further opportunity.

My limited space only allows me to touch briefly on the three following points: First, the conditions under which we prosecute our work; second, the methods; third, the results.

With regard to the conditions I would say that they are exceptionally favourable. In China the student class is regarded as the aristocracy. They stand at the top of the social ladder. This of course makes them independent and oftentimes somewhat proud and overbearing. I am glad to say, however, that the students in Tokyo have laid aside this attitude. They see things in their proper proportions and have not an inflated estimate of their own importance. Under their present conditions there are several things which help them. The material progress manifest in the city of Tokyo humbles and inspires them. Witnessing the rapid advance Japan has made in this phase of civilization they are very conscious of national slowness and are stirred to unite in hastening the time when their own country shall have made at least equal progress. Again, the determination of the poor Japanese students to get a liberal education is a great incentive. Compared with the general body of Japanese students the Chinese are better off financially. The generosity of the Chinese government in their allowance to the government students is without a parallel. The love of knowledge on the part of the Japanese is the most hopeful evidence of national greatness.

One wet night, on my way to Waseda University, I called a "rickshaw." As I stepped into the man-carriage, I was surprised to hear the "rickshaw coolie" say in good English: "I know where are you going. I can take you there." Asking him where he had learned English and why with such a

knowledge of it he was content to act as a mere coolie, he told me that he was a student in the University and that for each day for three hours he worked at this in order to support his wife, his mother, and himself.

Another thing which places Christianity in a favorable light before the Chinese students in Tokyo is the fact that some of the political, educational, and commercial leaders are avowed Christians. The progress of Christianity in Japan is much more evident in the cities than in the country. In China it is exactly the opposite, and while very few influential people are connected with the church in China it is not so in Japan. This is striking to the Chinese student. Moreover, living as strangers in a strange land has a softening effect upon their stoical natures, and certainly makes them more susceptible to the influences of kindness and goodwill. The student constituency in Japan is a piece of congenial soil. Of the five thousand there we come into direct contact with about one-fifth of that number and through them more or less with the whole Chinese student body. I am not overstating when I say that perhaps every student in the city knows of the work done by the Church and Young Men's Christian Association.

In the second place, the methods used in winning these students are various. In the summer time we have picnics, which generally close with a religious service. I do not know another city so well adapted for such outings. It has many beautiful gardens and parks. Then in our evening school work we have prayers every evening. At the department where it was my privilege to serve, these short services were well attended. The students at first were a little shy, thinking that if they went to prayers they would be identifying themselves with the church. When, however, they got a clear conception they were not slow to come. During two school terms I took them through the greater part of St. John's Gospel. The group system of Bible study also formed a part of the religious work. It was chiefly confined to the Christian students. We found it difficult to interest the outside students in systematic Bible study. In our religious work one of the most successful efforts was the Sabbath evening evangelistic service. With the able and spiritual coöperation of the Chinese staff it was made both popular and fruitful. We got to know a few students who were musicians. Their services were solicited and they heartily responded. We had hymn

sheets printed in Chinese and English. These were distributed among the students, and the musical part of the service was emphasized. These services were most helpful, and through them not a few men were led to accept Christ. The addresses were almost purely evangelistic. At some of those meetings the Spirit of the living God fell upon us with great power. We were deeply conscious of the divine presence. One service especially I shall not forget. At the close of a solemn talk a young Scotch girl, guided by the Spirit, sang that sweet Gospel hymn, "Why Not Say 'Yes' To-night." It was followed by the audience singing,

"I am so glad that our Father in heaven
Tells of His love in the book He has given."

The question was then asked, "Who among you are glad?" One bright student from the province of Chihli with a heavenly glow upon his face said: "I am glad." Since then he has become an active member of the Association and a member of the Chinese Student Church.

One soul from Tokyo! Think of it! Bring your balances, place the material wealth of the world on one side and the value of the immortal soul on the other, then ask yourself the question, "Which is of the greater value?" Oh, if one soul from Tokyo would meet me in that land my heaven would be two heavens in Immanuel's land.

The Returned Chinese Student from Japan.

By Rev. HARDY JOWETT, English Wesleyan Mission.

The subject of my paper is the Returned Chinese Students, and my object is to show the bearing of the Tokyo work upon the missionary cause in China and also to indicate some of the possibilities involved. My method will be a series of contrasts which I will give without comment. I want the facts to speak for themselves.

Two years before I went to Tokyo for special work among the Chinese students, I met a batch of scholars from the newly-established county college of the city in which I lived in China. They seemed very eager to engage in conversation. Soon we were exchanging ideas. We quickly got on to the subject of religion, and after a few generalities one clever youngster, who had acted more or less as spokesman for the party, entered upon a very violent attack on Christianity. True he did not know

what Christianity meant, and his knowledge of certain historical movements, such as the reformation which he mentioned, was more fictitious than accurate, but his remarks were significant and encouraging. Opposition always is a sign of life and movement. At that time there were 180 students in that school. The president was a returned student from Japan as also was one of the teachers. It was they who were putting their ideas into the minds of the students, and I began to wonder what would be the effect of all this anti-Christian feeling on our missionary work in the county. A body of students such as these might easily become the focus around which organized opposition to our work could gather. I found this to be actually the case. A subsequent conversation with the two masters educated in Japan revealed a very bitter hatred to Christianity; conveyed it is true in polished phrase, but there the venom was. But, and I want you to mark this, for it is the key to the whole student movement in Japan, their anti-Christian polemic was the result of a wrong conception of Christianity and its bearing upon their individual and national life. The thing most needed was explanation, which in this case evaporated their prejudices. This is briefly one side. I could illustrate by scores of personal incidents. Had I time I could make you sick at heart by drawing a picture of the possibilities and in some cases actual effects of this opposition to missionary work in China, but I will leave this to your intelligent imagination.

Less than two weeks ago I said good-by to a Hunan man, who is spending his vacation in Changsha. He is a naval student in Tokyo and a member of a very influential Changsha family. All his people are scholars and officials. Two years ago he was as bitter against Christianity as ignorance and prejudice, coupled with so-called love of country, could make a man. He was also determined to do all he could to stamp out Christianity from China. Three months ago he was received into the Student Church of Tokyo and is now a baptised member. Immediately upon his arrival in Changsha he looked me up, and not only does he now attend the services and prayer meetings of the church in Changsha, but brings his friends with him. His prayers are fervid with longings for the conversion of all his people, and he is using his vacation as an opportunity to bear witness for the Master. His last words to me were requests for prayer that he might have wisdom and

tact in dealing with his friends, most of whom are vexed about his baptism.

Less than a month ago another Tokyo student, also home for vacation, accosted me on the street. His one note was that of intense desire to enlighten his friends. "If they only knew. If they only knew." This man has secured for me an entrance into the homes of a dozen families and has also given me introductions to as many schools and teachers. I could multiply instances of men such as I have mentioned, and it needs no vivid imagination to see the influence of such men with sympathetic views toward Christianity upon our work in China. In nearly every case of conversion among the students there has followed not only a surprised delight that Christianity was not the harmful thing they imagined it to be, but a conviction that Christ is needed and needed badly by their compatriots. Most of the unconverted students are conscious of some need or are filled with pessimism for their country's future. Thank God the Christian students have found their deliverer in Jesus as Lord.

Now what is going to be done? No words of mine can adequately set forth the immense strategic importance of the conditions in Tokyo. The history of missions has seen nothing like it. One of the most potent of all the elements of possible opposition to mission work in China has been taken out of the environment which fostered anti-Christian growth, and has been transplanted amid conditions which have been proven to be more than favourable to the growth of a pro-Christian spirit. Here if anywhere in history God has intervened directly. Unless I see the hand of God in this body of students in Tokyo then my reading of other widely believed interferences in history will have to be revised. Interference, no it is not interference. It is part of God's plan for the conversion of China. These men had to leave their iron-bound prejudiced life in order to be influenced for Christ and His Gospel. One fine fellow said to me: "Coming to Tokyo has been my salvation. It has given me my vocation. At home in China I never could have seen what Christianity really is. Now I see it as it is and I have given my life to its service."

I drew your attention to what I call the key to the student movement in Tokyo. In more than 90 per cent. of the cases I have been privileged to deal with prejudices have been at the basis of their objections to Christianity. Prejudices based on ignorance; and wise tactful explanation has almost invariably

removed the misconceptions. In a nutshell the bare facts are these. A body of students, the future shapers of China's policy and teachers of her coming generations, has been gathered in easily accessible groups. Their minds are bundles of prejudices which are removable. They need that which we can supply. All that we have to do is to apply the remedy we possess.

Surely here is a God-given opportunity, and I hope you will not consider me wild and unreasonable if I say that to neglect this opportunity or to regard it lightly would be positively culpable.

I appeal to you for men, men of brains and power and filled with the Spirit. When one realizes the vastness of the opportunity and then remembers that only two missionaries apart from one Young Men's Christian Association secretary are at present assigned for this special work, it is impossible to say that the missions in China have grasped the situation. The Centenary Conference requested the Young Men's Christian Association to take up this special work, and right nobly has the Association responded. A foreign secretary and a Chinese staff have been located in Tokyo, and the immense expense of these devolves entirely upon the Association. Missionary societies have lent men for longer or shorter periods. At the present moment, however, there are only two missionaries set apart for this work, and one of these is at present home on furlough. Two or three foreign workers are not enough to cope with this work. It is manifestly impossible for them to get into touch with 5,000 students, and meantime golden opportunities are slipping by.

The Chinese Student Union Church of Tokyo.

By the Rt. Rev. J. W. BASHFORD, M. E. M.

I come to China as the representative of a particular church. My salary is paid by that church, and I am under obligation to devote my time chiefly to that work in connection with the up-building of the kingdom, to which that church assigns me. But the Centenary Missionary Conference at Shanghai recognized that to send representatives of several churches to the Chinese students studying in Tokyo and to engage in an interdenominational struggle to secure these students for our particular churches, would lead to a betrayal of the interests of our common king before the future

leaders of China. Hence I was asked by the Committee appointed to consider the matter, to take charge of and in this particular field to represent all the Protestant churches represented in that Conference. Under these conditions I accepted that charge. Accordingly I directed the two representatives of my own church not to invite any young man whom they might lead to Christ to become a member of our church when he returns to China, but to urge him to unite with the church with which he was affiliated before he came to Tokyo. I should be much ashamed of these men if they used this opportunity as an occasion for proselyting. I have had reports from the representatives of the church I represent of more than a hundred young men who have been won for Christ, but I have not had reports of a single one who has been won for Methodism. Indeed I happen to know of one man who went to Tokyo from a Methodist preparatory school, and he has united with another church without the slightest protest from myself or from the men who represent the Methodist Episcopal Church. Bishop Cecil, of Tokyo, recognizes his supreme obligation to the Anglican Church, but he has demonstrated both his willingness and ability to discharge without partiality the trust committed to him by the other Protestant churches. I believe that he is doing a thousand-fold more for the lasting and world-wide influence of the Anglican communion than could possibly be accomplished by winning to his church a few converts who had received their preliminary training in the schools of other Protestant churches in China. In a word, in the common Protestant work in Tokyo the cross gleams high above the denominational banner.

I have only words of the highest appreciation of the ability, the consecration, and the fairness with which the representatives of our common Protestantism are working in Tokyo. Our representatives have come in contact with over a thousand of the future leaders of China now studying in the Japanese capital. Indeed they have made Christianity more or less known and understood by the whole five thousand Chinese students, and future action protecting Christians and future decrees in favor of Christian reforms doubtless will be dated from the knowledge of Christianity which these Chinese leaders are gaining in the capital of Japan. Remember that the vast majority of these young men come to Tokyo from pagan homes in China, that they are making preparations for

future official life ; remember that every official at present in China is almost compelled to resort to graft in order to support the numerous followers who are needed by him for the administration of his trust ; remember that on this account there is scarcely an official in the Chinese empire who is a member of a Christian church ; remember further that these young men are away from home restraints and that each one of them must meet solicitations to evil more persistent than Joseph met in Egypt, and you will marvel that any of them can be brought to a full and definite acceptance of Christianity with all that it implies. We are devoutly thankful therefore that more than a hundred men have openly renounced paganism and accepted Christian baptism. We pray that there may be a Daniel and a Joseph among them.

One other fact impressed me during my recent visit to Tokyo. While sitting in conference with the leaders of this movement a young man, representing a score of Tonkingese, called upon us. He told us that the Bible was unknown among the ten million people whom he represented and begged us to send the Word of God to his people, and even promised to pay half the salary if we would send a missionary to them. Thus the nations are waiting at our doors. Surely this opportunity to come into personal contact with the future leaders of this vast empire is one of the greatest opportunities which ever confronted the Christian world.

Trashilhamo (Story of a Tibetan Lassie).

A Study of Tibetan Character, Life, Customs, History, Etc.

BY EDWARD AMUNDSEN, F.R.G.S.

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(Concluded from p. 520, September number.)

CHAPTER XIII.

THE ecclesiastic wrath rose beyond control against real and imaginary foes. To get the amban out of the Batang palace the lamas promised that they would spare his life if he would return to China. Accordingly he started with twenty men. When he reached the narrow gorge, some three miles east of Batang, he and his men were cruelly

butchered by the priests. A few big Chinese characters in the rock now mark the spot where envoy Fong died. The rebellion then broke out in real earnest. All the Chinese they could get hold of were killed and all whom they thought had any connection with Chinese or foreigners.

From Batang it spread west and south and east. Their march was marked by murder and extermination while the people looked on in horror. The Ranang chief and others were anxious and uneasy, while the Litang chiefs were defiant, and at last fled into hiding. In Litang the troops, sent in to quell the rising, had to commence burning the lamasery before the lamas would give in to superior numbers. Trashi, to her husband's relief, had donned the big silver charmbox suspended by a coral chain round her neck. He did not know that it contained the Gospel of Mark.

In Litang the Chinese had always had a hard time of it, and the official residence had been torn down several times. The Tibetan priests were delighted at this chance of throwing off Chinese suzerainty, hated all over Tibet. Chinese troops were poured in from Szchwan and Yunnan, and a great many of them died from cold and fatigue, though still greater numbers were killed by furious priests. Proud and able Chao Ehr-fong came in as commander-in-chief with a great force of well-armed men. The Batang lamas set fire to the fine lamasery and fled. What still remained the Chinese destroyed. He then called upon the other lamaseries to submit, but in almost every case only force brought it about. At Shangchen, before the capture of the lamasery, the lamas actually skinned the Chinese officers caught and then stuffed them, and placed them before the idols for ridicule. "Here are your officers," they said to captive Chinese soldiers. "Salute them!"

But what about Ranang, its chief and his family?

CHAPTER XIV.

At the conclusion of actual war Chao, with his head high in the air, led an army of captive Tibetans down to China as trophies for the Chinese crown. They formed a pitiable sight. Among the captives was the Ranang chief—Norbo—Trashi's husband. The humiliation, the injustice, the separation from home and family chafed the man beyond endurance. When five days from his lovely highland valley tortured Norbo

could bear it no longer, and took poison. His son had been killed by the lamas for helping the Chinese with transportation of food for the troops at Batang. Trashy wrung her hands in agony and disappointment. Taking the book out of the charmbox she flung the silver box away into the far corner, but immediately picked it up again and kissed it; it was a present from Norbo. She opened the book and threw herself on the floor. Her eyes caught the words "And immediately He talked with them and saith unto them: Be of good cheer, it is I, be not afraid. And He went up into the ship and the wind ceased."

She seemed to reflect for a moment; great tears came rolling fast down her face. Then she put her head out through the square window in the thick stone wall and called Tondrup (hope fulfilled), her only remaining son. He soon stood before her in the middle of the floor waiting for her to speak. She looked him straight in the face and said calmly: "Di Konchog gi tug-do re" (It is God's will). "We will now get no peace here," she continued. "What shall we stay here for? You see how the Chinese carry on. And then the priests. They don't know God, nor true doctrine. Have mercy upon them!" Kissing the book she put it into the charmbox again, and with Tondrup set about collecting her valuables. The old servant was then called in and given charge of the house and property, but was not told where his mistress was going.

In the early dawn Trashy, Tondrup, and a servant rode quickly up the valley, passed the various farm-houses, bound for Dardsendo "Gospel Hall!" Crossing the Garala (blacksmith pass), some 16,000 feet high, they met a band of mounted robbers, apparently traders. These looked carefully at the little party, and after passing them turned round and asked some inquisitive questions, to which the servant replied rather evasively. One, holding his long sword near Tondrup's head, asked, "Will you purchase this," i.e., with your life, or give us all you possess? A small quarrel arose, during which the "traders" made a bold demand for money—or—life.

Trashy hurried on her horse and motioned Tondrup to do the same; the servant occupying the men in the meantime. "Dismount!" they called after the two riders and started galloping after them. A shot was fired, which so frightened Trashy that she nearly fell from her startled horse. They were

just near the icy summit, with an ice-covered lake on their right and high, bare precipices towering into the cold air on their left, when to their intense relief they caught sight of a number of travellers (among them a friendly priest) coming towards them from the other side of the pass. The robbers turned back at once, but grabbed the horse which the servant was leading. He raised a cry and hurled a big stone at the robber, which brought him down on his back, and the trio escaped down the other side of the pass to the courier station, where they spent the night.

On arriving at Litang, the highest town in the world, Tondrup wanted his mother to go and see the great halls of the monastery with their golden spires and plated roofs and the great gold-covered Buddha in the centre of the main temple, before whom the numerous worshippers prostrated themselves, but she would not go. "Come and see mother," he said. "There are 'chotens' (graves of saints, where some of their ashes is kept) and idols overlaid with gold. There are embroidered silk-hangings and paintings and many rows of butter-lamps burning before the gods. So many people come to worship that the floor is deeply worn where they put their knees and toes. There is a whole court full of people doing penance. They say there are over 3,000 trabas here, mother." "Won't you come and see?" he again asked excitedly. Trashy had herself been as excited over these things, and once felt their awe-inspiring influence, but her heart was even now sore from what she had seen and experienced of monastic cruelty.

"Don't go there again," she said gently. "It is the devils' workshop, though they do not know it. The trabas have been deceived to deceive. Lord, look in mercy on them!" she said, and laid down on her carpet again.

Much against her will she had to rest a few days in Litang, during which time she had several talks with the women who came in to see her. The missionaries would not have recognized their timid Tibetan patient in this fearless witness of profound truth. She astonished others than women. Even the lamas, who came in to see her landlord, lent a listening ear. A big, fat priest looked at the others and said with a smile: "Te ngoma re" (that is the bare truth). "Dro!" said the others, and they left, bowing politely as they went.

CHAPTER XV.

Tondrup overheard something on the street that afternoon which made Trashi decide to leave Litang early next morning.

The three riders frightened herds of antelope and other animals as they crossed the small passes in the early morning of the next day. Great mountains could be seen on both sides rising some 20,000 and more feet into the cold, clear air. Hochuka is the name given to the big heap of stones so thrown together as to form low, dark shanties for the accommodation of a few families. The place is about 18 miles east of Litang, at an elevation of 13,000 feet, by a small river famous for its golden sand, eagerly sought by Tibetans and Chinese alike.

Trashi, her son, and servant were hospitably given the best room in the stone heap. The door formed the only opening for light and air. By removing a stone slab at the top a smoke-hole was happily discovered. The floor was of coarse mud, the table a stone slab, the "beds" or seats round the room were built of stone and covered with turf. When a fire was lighted on the floor the room was filled with smoke as if built for smoking herrings. The accommodation was not given much thought; that kind being so common in East Tibet, but the boy's mother became so distracted. After the simple meal she said: "I am afraid I will not reach the 'Fuyintang' (Gospel Hall). I can scarcely breathe; I have so little light; it seems so dark just now. What about Bardo (purgatory)? When I am dead will the lamas hurt me? I have given them so little and they are angry with me."

"Why should you die? Don't speak like that," said Tondrup. "Let us go home again to-morrow." "The Chinese will take our house now; we will get no peace there," she answered wearily. It grew dark; the snow commenced to fall, covering the stone table. "Here is the book," she said. "Read it to me." Tondrup, who almost knew the book by heart, rose and blew up the fire, threw on some pine splinters and commenced reading aloud in Tibetan fashion. Now and again she would ask him to read a verse over again. "Gyabkon ch'enpo re!" (What a great Savior!) she exclaimed after he finished the fifth chapter. "Oh, I am so happy," she said. "It is only this about the next life. That seems so long."

Will I be happy there?" "Tse chima" (the next life) had troubled Trashi a good deal. Was she to end in nothing, or be reborn into an animal, or what?

Just then the dirty, old, half Tibetan, half Chinese landlady (or "Gyamapo"—neither Chinese nor Tibetan—as they are called) came in and saw Tondrup reading. "I also have such a book," she said. "Have you? Where did you get it?" asked Trashi eagerly. "Oh, a few years ago three foreigners came past here from Dardsendo. They gave me a book, but I cannot read it. I will fetch it," she said, and soon brought back a very dirty, smoked copy, which resembled the one Trashilhamo had. Tondrup took it and read out the title: "Yohanen gi yiger kopei trinsang shugsoo." "It must be the same," said he when he had opened it and found it speak of "Yeshu" like the other one. "The Dsongye" (sergeant), continued the landlady, "said that these people came from the Fuyintang." "Read it," said Trashilhamo. The landlady became interested in the book, seeing it was her own, and took a pine torch and held it as Tondrup read. He read fast one chapter after the other. Parts he had to read twice, and Trashi repeated to herself, "T'a mepei sog" (Everlasting life, everlasting life).

She was much interested in the 11th chapter, especially in the resurrection of the dead. "When I die," she said, "you must not give my body to the birds of prey, nor to be burned or thrown into the river. I want to be buried like Lazarus, and Jesus will call me. Don't put up any prayer-flags either." Tondrup read on, scarcely knowing what he should think of his mother. She became exultant over the first three verses of the 14th chapter about "Potrang" (palaces) being prepared and the wonderful statement, "Where I am there shall ye be also."

"Ta nyen do" (that will suffice) she said in her own local dialect. The landlady had gone long ago, and it was after midnight when she asked Tondrup to lie down on the sods close by.

"This is the Gospel Hall," Tondrup heard her say before he dozed off. These were the last words he heard from his good mother. Next morning Trashilhamo, "the glorious goddess," was found dead with her head on the low stone table, crowned with a fresh sprinkling of snow. In her hand she clasped her Gospel and in her mouth a piece of the sixth

chapter, which Tondrup sobbingly took from between her rows of white pearls and read:—"Be of good cheer; it is I; be not afraid. And he went up unto them into the ship, and the wind ceased."

THE END.

The story of Trashilhamo as it has appeared in the pages of the *RECORDER* has suffered from the condensation made necessary by want of space. This explanation is due to the author of this interesting fiction study. We understand that the whole is soon to be published in book form, with copious illustrations.—EDITOR.

Correspondence.

先知 FOR PROPHET.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: One sometimes hears and reads criticisms of the expression 先知 as being unsuitable to translate the word "prophet," on the ground that the chief function of a prophet was not to foretell future events which he knew beforehand, but rather to proclaim to the people the truths which had been revealed to him for that purpose.

In Mencius V. i. 7 (Legge's translation) we read: "Heaven's plan in the production of mankind is this: that they who are first informed (先知), should instruct those who are later in being informed, and they who first apprehend principles, should instruct those who are slower to do so. I am one of heaven's people who have first apprehended. I will take these principles and instruct this people in them."

This is a pretty fair description of the duty of a prophet referred to above, and if we read this meaning into the expression 先知 as used in Scrip-

ture, then it becomes a not unsuitable translation. It can also of course still include the sense of foretelling future events, which was undoubtedly part of the office of a prophet.

I am,

Yours, etc.,

SHINRO.

THE WORLD MISSIONARY
CONFERENCE, 1910.

To the Editor of

"THE CHINESE RECORDER."

In consequence of the widespread interest that is being taken in the World Missionary Conference and the general desire to obtain information regarding its arrangements, it has been decided to issue a monthly news-sheet in connection with it. The first issue will appear in the month of October, and the news-sheet will be continued until the Conference meets in June of next year. Each issue will consist of from 8-16 pages, and will contain, in addition to general information regarding the plans of the Conference, a short article dealing with some

important aspects of the gathering, and a second giving some account of the work of one of the eight commissions. In the October issue full particulars will be given regarding the general character of the parallel meetings, which will be held throughout the eight days of the Conference in the two largest halls in Edinburgh, and the rules of admission to the meetings. The news-sheet will be sent regularly post free to all who send their names and addresses with a postal order for 2/- to the Secretary, World Missionary Conference, 100 Princes Street, Edinburgh. The news-sheet is indispensable for those who may think of attending the Conference, and it will be of interest to all who desire to follow intelligently the preparatory work of this important gathering. Any papers, leaflets, or notices of a general character which may be issued in connection with the Conference, will also be sent to subscribers to the news-sheet.

ARE VACATIONS OVERDONE ?

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR : Judging by the references to this question in your recent issues, it would appear to be the conviction of some that vacations are overdone. It may be well to sound a note of warning as you and "G." have done. You (and he) probably belong to the lusty Spartans who did not get away this year, and perhaps you conscientiously believe that you ought not to go away if you could. But one cannot really tell whether you were wise or not in this decision until we see how you

hold out. It seems to me this matter ought to be left to the individual judgment and above all to the individual *conscience*. Our circumstances and constitutions differ so much that I should be the last to judge my brother on this question.

But further, I very much question the easily-arrived-at assumptions which are made by "G." very much to the disadvantage of his brother missionary. 1st. It is said the missionary can always get away from his work. This is certainly news, just as false as many another generalization emanating from the exigencies of our work. Has "G." statistics to prove that this is "getting to be a very well-founded attack on missions" ? 2nd. It is said business men have generally to stay at their posts. I reply that for the matter of that missionaries not only generally stay at their posts of duty, but always do, as long as it is duty to stay at the post. But aside from that, business people, if they stick by the stuff in dog-days, have numerous compensations not attainable by the ordinary missionary, such as houseboats, electric fans, trips to Saddle Islands, Pootoo, etc. But I go further, they have their vacations, though these are determined by business exigencies, and therefore do not belong to any one season of the year.

The Boards at home do not sympathise with this attack on missions. They don't like the man who neglects commonsense in his work, and some of them provide extra allowance for holidays and insist that they be regularly taken. The same is true of men who are doing the same class of work at home where, considering the difference

of climate, environment and so forth, vacations would certainly appear unnecessary, yet they are regularly given and taken.

Finally, I opine that a daily census of people at the resorts would show that

1. Many *business* people go there.

2. Many missionaries may be there only every second year or so.

3. Many missionaries there are engaged in school-work, and therefore that is their natural vacation time.

4. Many missionaries go only for the time of their mission meetings, which are now often held on the hills and at Peitaiho.

5. The great majority present at one time are women and children.

6. A certain proportion are there by imperative doctor's orders.

7. Some new comers go there to study the language, an excellent plan.

8. Some go for study, literary work, and consultation of veterans about their difficulties.

So if you deduct these classes, whom all will allow to be there justly, how many have you left? The balance can be safely left to justify their presence before the bar of their own conscience, and no other has the right to arraign them.

I remain, Sir,
Yours, etc.,
D.

A GOOD SCHEME.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: May a proposal from Shansi find place in your journal?

A few days ago two Christian men walked into my room with an air of urgent business about them. In this "sleepy hollow" in sleepy weather the sight was refreshing. They dropped circumlocution and stated their plan straight away. In brief, they said that to the extent of their knowledge and power they were prepared to advocate that the *Chinese Christian Church*, without loss of time, should present copies of the Word of God in suitable form to the Prince Regent, the Emperor and his Imperial mother.

It is a rare sight to see men in these parts excited about a project involving either their labour or expense, but these brethren were on fire. To mention difficulties is usually the native prerogative, to dispel them the foreign pastor's. This time the tables were turned. Amendments might be welcomed, counter motions were ruled out, and the next time I saw those brethren they had already written to a number of Christian papers, appealing for funds!

Their aim is that every Christian in the empire and abroad, from Japan to Johannesburg, and from California to Cambridge, will subscribe an average of one cent—ten copper cash—each.

The Bible Society will then be invited to produce three magnificently bound volumes. One to be the gift of the Christian men of China to the Prince Regent. The second to be Christian women's offering to the Emperor's mother, and subsequently the Christian school children will proffer a volume—at a suitable season—to the youthful Emperor.

Here then is a scheme started without a committee! A native fund, of which every foreigner

will heartily approve. Here is a bit of federation as it ought to be—practical, spontaneous, and loyal.

If the originators' ideas are carried out—and if we all organize our own people—what a magnificent testimony for Christian loyalty and unity.

But the proposal comes from obscure saints in an out of the way corner, and they *rely* on the cordial support of brethren in the big centres. They hope some of the rich and learned Christian men in Shanghai or Peking will put heart and soul into devising suitable volumes and arranging the presentation. Meanwhile, however, will every missionary draw attention to the letters in the Chinese Christian papers, and will they personally make the proposal known to those not reached by the newspapers, communicate with Chinese abroad, and then, as Mr. Bondfield's name has been used without communicating with

him, will missionaries *please* arrange to have donations sent to 17 Peking Road *in bulk* through local secretaries, etc., that our friends in the B. and F. Bible Societies may not be overburdened? Please let the number of donors be distinctly stated under the three heads—"Men," "Women," "Children"—and clearly specify the districts represented.

While foreign money is not asked for, our help will be valued in *hastening* and remitting the contributions.

The committee who drew up the Form of Prayer for Emperor—amidst other criticism—may be comforted to know we had it in use here at the earliest possible moment.

Trusting everybody will help to carry out this scheme to the credit of the church and the glory of God.

I am, Dear Sir,
Yours truly,
ROBERT GILLIES.

Our Book Table.

The object of these Reviews is to give real information about books. Authors will help reviewers by sending with their books, price, original if any, or any other facts of interest. The custom of prefixing an English preface to Chinese books is excellent.

A Modern Pentecost in South China.
By W. N. Brewster, Hinghua.
Methodist Press, Shanghai.

This is the full account of the remarkable revivals which took place in the spring and summer of this year. A summary in our last number covers the salient features. One of the most hopeful things about this work was the fact that the Chinese themselves hid the foreigner in leadership. The restitutions made and the other "fruits meet for repentance" show clearly that

the church is being made ready for a testimony to the unsaved that will be believed. The causes of comparative failure are being revealed by the Holy Spirit Himself, and we may now confidently expect *victory*.

China and the Gospel. Report of the China Inland Mission, 1909.

This handsome and inspiring record of a year's work should be widely read by all missionaries in China irrespective of society.

As the Introductory Note says: "A retrospect of the last seven years shows that with a comparatively small increase of income the work in many departments has been doubled and even trebled." The temporal needs of the Mission have been, as usual, well supplied; a remarkable donation of £5,000 coming in at the nick of time in response to the faith of God's servants. Nearly 21,000 Chinese are now in church fellowship, a gain of 2,540 for the year. There are now 928 foreign workers in the Mission in 211 Stations, a net increase of 28 workers and 5 new stations for the year; 45 new workers joined during the year, and only 3 were removed by death.

A. B. C. F. M. in North China, 1909.

This tastefully gotten up report begins with a valuable survey of the past year's events in China from the competent pen of Dr. A. H. Smith. We cull a few notabilia. Speaking of the fall of Yuan Shih-k'ai, he says: "As a result the ship-of-state appears to have lost its rudder." "There are probably few Chinese officials who have any adequate comprehension of the nature of the (currency) problem, and such men are hampered in a great many Oriental ways. Meantime the treaty with Great Britain in 1902 and that with the U. S. in 1903, in each of which a whole array of reforms was promised, have become merely interesting relics." "Agreements with China are shown by events to have no binding force." "A foreign loan—at once detested and indispensable." "An ominous symptom, that government lotte-

ries for the capture of funds have appeared in many places. The result is sure to be financially disappointing and socially demoralizing." "The Chinese are fond of drawing up regulations, but not at all fond of being regulated." "The self-governing bodies will be merely narrowly limited oligarchies, with liberties which are nominal only and subject to a variety of efficient vetoes." "A constitution is looked upon by the Chinese as a political nickel-in-the-slot machine, but it is really a barbed-wire fence." "The fundamental conditions of self-regulation, self-initiative, and self-sacrifice are by most Chinese undreamt of." "The amount of opium entering Chinese ports is greater than ever, because though India is decreasing her export to China, she still sends it to other countries, which re-ship it to China."

In former reports, each station was dealt with separately. This year, instead, the year is presented in retrospect with interesting items from everywhere. But there is still much land to be possessed. Witness the following: "Within eight miles of Pangchuang (opened in 1880) there are nearly 350 villages, most of them still untouched, while there are over 2,000 people to the square mile in parts of the latter field." Communicants in 7 fields total 4,124; additions, 1908, 328.

Report of the Foreign Mission Committee of the Presbyterian Church in Canada, 1909.

The report covers their work in Central India, New Hebrides, Trinidad, British Guiana, Indians in Canada, as well as Honan,

Shanghai, Macao, Formosa, and Korea. In Formosa the coming of the Japanese has antiquated much of the Mission plant, which was considered sufficient in the days of the founder of the Mission, G. I. MacKay. There were 93 adult baptisms during the year, but apart from this information we cannot give other statistics, for they are not included in the report; surely by some oversight. Honan has four central stations occupied—Changtehò, Weihui, Hwaiking, and Taokou—the latest to be manned. There are now 1,086 communicants; 266 having been added during the year. The Mission staff now comprises some 40 adults. The revival meetings of Mr. Jonathan Goforth produced a widespread impression, as many as 4,000 people coming together at a small village visited by Dr. MacKenzie.

The Macao Mission has now left Macao and established itself at Kongmun, one of the new open ports, and has 8 out-stations. Kungmun is 40 miles from the sea and in the midst of an immense plain of great fertility and dense population. The Mission was begun at the instance of the Christian Chinese in Canada from that region and was originally financed by them, but now the staff is too large for them, and the Canadian church is liberally supporting it.

The whole report stands in need of more explicitness, especially in the statistics.

Chinese Art, by the late Stephen W. Bushell, one time physician to H. M. Legation, Peking. 2 vols. 2nd edition. Revised. Published by the Board of Education, South Kensington.

The first volume contains chapters on Sculpture, Architecture, Bronze, Carving in Wood, etc., Lacquer, Jade; while the second volume deals with Glass, Enamels, Jewelry, Textiles, and Pictorial Art; the whole handsomely illustrated. As the author remarks in the Preface, outside the ceramic field much of the ground he covers is almost new. For example he figures many bas-reliefs unearthed in the province of Shantung. Chinese soil must teem with interesting relics, but geomantic superstition still forbids the investigator's spade, and only when a river changes its course, or during the digging of irrigation canals does anything of this sort come to light. One of the "finds" of sculpture is still housed, presumably at Feicheng-hsien, Shantung, where originally found, and the other near Chia-hsiang-hsien, Shantung, though our author fails to specify where the bas-reliefs are now. Missionaries in Shantung might, however, discover by enquiry if they should be in those neighborhoods. Most of the objects figured by Dr. Bushell are to be seen in the Victoria and Albert Museum, South Kensington, and missionaries on furlough would profit by a visit and some study of the objects with Dr. Bushell's book as guide. It is sold there for 1s. 6d. per vol.

Books in Preparation. (Quarterly Statement.)

(Correspondence invited.)

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify Rev. D. MacGillivray, 143 N. Szechuen Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date, and overlapping prevented. *N. B. Some whose names have been on this list a long time are asked to write and say if they have given up the work, or what progress, if any, they are making. Perhaps they are keeping others from doing the work.*

C. L. S. LIST.

Booker T. Washington's "Up from Slavery." By Mr. Kao Lun-ching.

Wide Wide World. By Mrs. MacGillivray.

Gulick's Growth of the Kingdom.

S. D. Gordon's Quiet Talks on Service. (In press.)

Sterling's Noble Deeds of Women.

Speer's Principles of Jesus, by Joshua Vale.

Livingstone's Travels (in press).

Gulick's Growth of the Kingdom of God. (in press).

My Belief, Dr. Horton.

Intellectual Development of the Century.

W. A. Cornaby.

Ancient Principles for Modern Guidance.

W. A. Cornaby.

Face to Face. Mrs. Penn-Lewis (in press).

Prose Mystics (in press).

Confessions of St. Augustine (in press).

Religious Contrasts in Social Life.

E. Morgan.

American Education. E. Morgan.

Romance of Medicine. McPhun. W.

A. Cornaby.

Fitch's Lectures on Teaching. W.

A. Cornaby.

Chronicles of the Schonberg-Cotta

Family.

Law's Serious Call.

Meyer's Elijah.

Patterson's Pauline Theology.

GENERAL.

Sharman's "Studies in the Life of Christ." By Miss Sarah Peters. Nearly ready for the press.

Ballantine's Inductive Studies in Matthew.

Organ Instructor. By Mrs. R. M. Mateer.

Murray's Like Christ. By Mr. Chow, Hangchow College.

Illustrations for Chinese Sermons, by C. W. Kästler.

By the same. Chinese Preacher's Manual, and Daily Light for Chinese.

Systematic Theology. 12 parts. Dr. DuBose.

Essentials of Christianity (Methodist Theology). Dr. A. P. Parker.

Torrey's What the Bible Teaches. By J. Speicher.

Stepping Heavenward. By Mrs. Crossette.

Expository Com. on Numbers. By G. A. Clayton.

Expos. Com. on Hebrews, by G. L. Pullan.

Little Meg's Children. By Mrs. Crossette.

Sermons on Acts. Genähr.

Outlines of Universal History. H. L. W. Bevan, Medhurst College.

Tholuck's Sermon on the Mount. By J. Speicher.

"His Great Apostle," and "His Friends." By Rev. Chang Yang-hsün.

Choosing a Life Work—Yours. A manual of texts for young Christians.

Stalker's Paul.

J. H. Jowett's The Passion for Souls. (In mandarin.) Inspiration of a Christian. Fulness of Power. Metaphors of St. Paul. Dean Howson. By J. Vale.

Mrs. Nevius' Mandarin Hymn Book.

Dr. and Mrs. Nevius' Manual for Christians, with answers to the questions.

The Roman Theology and the Word of God, by Alphonso Argento.

Constructive Studies in Life of Christ. H. W. Luce.

New Primer of Standard Romanization on the Accumulative Method. By Frank Garrett.

Training of the Twig. Drawbridge. J. Hutson.

The first five are ready in Mandarin. Prof. J. Percy Bruce is preparing the following:—

Elementary Outlines of Logic.

Expository Lectures on the Historical Parts of the Pentateuch.

Expository Lectures on Old Testament History (Solomon to Captivity).

Biblical Atlas and Gazetteer. R. T. S., London.

R. A. Haden is preparing Murray's Humility and Holy in Christ.

Y. M. C. A.: Outline Studies in Biblical Facts and History, by I. N. DePuy and J. B. Travis.

Y. M. C. A.: Studies in the Life of Christ, by Sallman.

Y. M. C. A.: Alone with God, by John R. Mott.

James Hutson: Meyer's Burdens and How to Bear Them.

James Hutson: Willison's Mothers' Catechism.

Mrs. R. M. Mateer: The Browns at Mount Hermon.

Samuel Couling: Jewish History from Cyrus to Titus.

F. C. H. Dreyer: Bible Reading Outlines for the Blackboard.

Lectures on Modern Missions, by Leighton Stuart.

Laboratory Manual in Chemistry (Mandarin), by J. McGregor Gibb.

New Announcements.

Bismarck: His Life and Work (Wên-li), by Rev. F. W. Leuschner.

Westcott's Commentary on St. John's Gospel, by Rev. G. Miles, Wesleyan Mission.

Onward, Christian Soldiers. Talks on Practical Religion (S. P. C. K.), by Rev. Wm F. Chalfant, Ichowfu.

Expository Commentary on John's Gospel. George Hudson.

Mongol Catechism. Robert Stephen, Jehol, via Peking, from whom copies may be had.

By Y. M. C. A.

Temptations of Students, by John R. Mott.

Power of Jesus Christ in the Life of Students. John R. Mott.

A Changed Life. Henry Drummond.

Achievement—O. S. Marden (abridgment.)

A Handbook on Y. M. C. A. Work, with illustrations.

Constructive Studies in the Gospel of Mark. Burton.

FIRST TIME.

The Traveller's Guide. Religious Tract Society, London.

An Elementary Study of Chemistry, by Macpherson and Henderson.

A First Course in Physics, by Milikan and Gale.

These 2 books by Rev. Chang Yung-suing.

Directory of Worship of Presbyterian Church, by C. D. Herriott.

The Fact of Christ. D. MacGillivray. P. Carnegie Simpson's.

W. A. Maw has been asked to translate Clarke's Outlines of Theology. Is anyone else doing this book?

We have received a copy of a book in Mandarin called 聖靈之工, by 英國女士 綠慕德. Will the author please write Mr. MacGillivray, giving some particulars, e.g., publisher, price, original?

Also will Rev. Chang Yang-shun, announced in June RECORDER as translating "His Great Apostle," kindly let us know how far on he is?

Missionary News.

Kiangsu Christian Federation Council Meeting.

This important gathering takes place in Nanking, on November 24 and 25. An interesting programme has been prepared, in which prominent Chinese and foreign representatives will discuss the plans for federation. It is to be hoped that all missions in the province will have a full quota of delegates at this Council Meeting.

Revival on the Si-ngan Plain, Shensi.

We regret that want of space has prevented the earlier insertion of the subjoined account of Revival in the Si-ngan Plain, Shensi province. It is written by the Rev. F. A. Madeley, of the Baptist Missionary Society. The meetings referred to in the account were in connection with the work of the China Inland Mission, the Scandinavian Alliance, and the B. M. S.

The meetings conducted by Mr. Lutley, of the C. I. M., and

Mr. Wang, began at Mei-hsien, two or three days beyond Si-ngan. Here differences (largely caused by a medicine business) which threatened to spoil the work, were removed; people going to each other in the chapel and confessing wrong. Though a church of but some 40 members, it contributed a thank-offering equal to 100,000 cash; even the women and girls giving head ornaments, trinkets, and bracelets.

The second set of meetings was at Hsing-p'ing, one day from Si-ngan. There Mr. Bergström prepared the way by fasting and prayer, and a widow is also spoken of as fasting during 100 days. There was real blessing at the meetings; among sins confessed being even murder. In meetings there since there has been greater blessing still.

The third set of meetings was in the west suburb, Si-ngan. Sins were confessed by leaders; a backslider, who had been put out of the church years before, and was threatening to kill a missionary, confessed sins and was reconciled to his father. But the outstanding evidence of the Spirit's power was in the theological college. The majority of the students, though moved by one's confession of great sin one morning, yet so resisted the Spirit that at night some became unconscious in consequence. Mr. Bengtsen called up Mr. Lutley at 11 p.m., saying he had seen revival in Sweden, but here was a scene that frightened him and was beyond his control. Students were stretched on the ground, having tried to hide from the majesty of the Lord. After some confessions Mr. Lutley wished those who had confessed to go

back to bed, but one student begged they would stay for his confession. Others confessed, but he couldn't. Mr. Lutley said they should go to bed. Still he couldn't. At length he confessed, and it took him half an hour. At last, peace obtained, voices rose in praise and in prayer for the Baptist students in the east suburb. It was, says Mr. Bengtsen, "like the sound of many waters." Since then there has been further blessing among them.

The women and girls were also moved at the meetings. The prayer for the meetings in the east suburb, where Mr. Watson had a tent for 700 erected, were in no small measure answered. Some boys had made confessions in the west suburb, and a few had to be dealt with during one night at the east suburb.

One beautiful feature of these and after Gospel Village meetings was the way in which Wang K'an, who has been a very capable evangelist, humbled himself again and again, confessing to one and another of his partners in a big medicine shop to wronging them, though they have been more in the wrong than he. A Mr. Li, a teacher, went up on the platform, and with sobs confessed to the misuse of some 1,200 cash when evangelist, also to hatred (because of discipline) of the missionary who, he said, had begotten him in the Gospel and treated him like a son. Later, when he heard there was no movement during the first two days of the Gospel Village meetings, he was much upset, and had to be left at length in the chapel, still uncomfortable. Truly God saw his tears, for each of his three brothers at Gospel

Village was blessed, including a wild one, who previously would have none of the Gospel, and a B.A., who confessed to seeking name and gain.

Now there are a dozen or more learners at the hall seeking baptism, and nearly all speak of conviction at the meetings. During the Gospel Village meetings there were confessions, but one of the pastors—Liu, who told the students there that confession would be like Romish confession and absolution, and who himself had a big feud with Elder Yang—hindered blessing. However one day a weakly church member kneeling on the platform confessing and weeping, at length started to exhort the students, some of whom wept, truly an instance of the foolish confounding the wise. But it was not till a day or two after Mr. Lutley's departure for T'ungchowfu that the students really broke down. Conscience stricken at night, the following morning, after Mr. Nordlund had spoken a quarter of an hour, he was interrupted. One came up and took half an hour to confess. Students and others followed in a stream, so that the meeting lasted four hours, and confession continued at the evening meeting, and also at the following Sunday meetings. On the Saturday also at 11 a.m. the teacher called us up to the girls' school, and before we got there we heard a great sound of weeping, for all the 39 girls were weeping. At length confessions were made, but much on the same pattern, and it is hard to know if the work was deep.

Meetings have since been conducted by Messrs. Bell, Borst-Smith, and others in the out-stations. At one of these

Elder Yang, who had early left the big meetings, determined not to confess, but rather to resign office, completely broke down and surrendered, saying it was a life thing with him, and urging others to make it such.

And the work continues. The most recent thing I have heard is that the Swedish Mission at Li-ch'üan-hsien, under Mr. Palmberg's care, has had a great blessing.

Fukien Sunday School Union.

The Summer Conference of this Union was held on Kuliang, August 23 and 24, and fully sustained the reputation of its predecessors as a most helpful and practical meeting. There were two morning sessions, at which the following program was carried out:—

First Day.

Devotional Service, Rev. W. L. Beard, president of the Union.

Report of the Centenary Conference S. S. Committee, Rev. W. H. Lacy, D.D.

Paper, The Relation of the S. S. to the Church, Miss Funk.

Model Lesson taught to a class of Kuliang village children, Miss Woodhull.

Second Day.

Devotional Service, Rev. J. B. Eyestone.

Report of the Fukien S. S. Union, Miss Bosworth, secretary pro tem.

Paper, Practical Methods in S. S. work:

In Institutions, Miss Lambert.

In Villages, Prof. A. W. Billing.

Bible Study Class, led by Rev. H. W. Oldham.

The open hearty discussion following the reports and papers

brought out many valuable facts and suggestions, which it is hoped will bear fruit in the coming year. We were encouraged to learn that we are in the vanguard as regards provincial organization, but as yet our native church is not awake to the importance of this work, and organization, beginning with the county and working outward, was urged. Until this can be accomplished Rev. W. L. Beard was asked to bring the work of the S. S. before the Bible Study and Y. M. C. A. Conferences held by him while travelling through the province.

The resolutions of last year regarding the S. S. training in theological and other higher schools, and the holding of S. S. rallies at the time of the annual meetings, were reaffirmed with slight alterations. It is hoped in these ways to arouse an interest in S. S. work among our pastors and leading laymen.

Last year a young Chinese woman, trained by Miss Woodhull, gave a Scripture lesson to a class of children from their city kindergarten. This year the same young woman showed how kindergarten methods could be used with a class of heathen children from one of the Kuliang villages, who have only been under training for about six weeks. It was most interesting to watch the interest of the class; and their answers to questions on a story they had never heard before, proved the value of the method and the need for trained teachers and for the course of lessons which Miss Woodhull has prepared and is about to issue in Foochow Romanized. It is hoped that it may also be issued in Easy Wên-li.

The Bible class conducted by Rev. H. W. Oldham was fruit-

ful in suggestion and teachings and a fitting close to the Conference session.

The work of the Union during the past year has been seriously handicapped by the call to higher service in the church, of our efficient secretary, Rev. W. C. White, but we remember that this is not a work for one to do, and our president's words, "We surely have reason to be encouraged because there is still so much for us to do," give us the key-note for the new year. With God's message to Joshua, "There remaineth yet very much land to be possessed," linked with His promise, "Jehovah, thy God, is with thee whithersoever thou goest," we press confidently forward.

Dr. H. H. Lowry, Peking, asks us to publish the following.

To the General Board of Education.

After considerable discussion the Centenary Conference appointed a General Board of Education for China, to which it assigned a few definite duties. The committee met and organized by the election of a Chairman, Secretary, and Executive Committee.

Eighteen months later the Executive in Shanghai resolved that "The Executive Committee is an unworkable unit," and "through the chairman petitioned the members of the General Committee to determine the place (for headquarters) and elect a new Executive Committee."

The chairman in obedience to this instruction, and after consulting with as many of the members as could be seen, sent voting blanks to all the members of the General Committee. It was suggested that choice be indicated

between Shanghai and Peking, and an Executive Committee was nominated for each place. A majority of the members sent in their votes promptly, but the vote was so close that neither committee received a majority of the entire membership. An additional appeal was made to the members who had not voted. This brought out *one additional vote!*

Distance and the uncertainty whether the circulars reached all the members may account in part for this delay.

The chairman now makes this public appeal to any who have not done so to signify their desire by vote at once.

Those who have not sent in their votes by *November first* will be considered as not wishing to vote, and the result of the ballot will be announced, fixing the headquarters and the members of the Executive Committee in accordance with the majority of the members who have shown enough interest by that date to have recorded their votes.

H. H. LOWRY,
Chairman.

Work Among Chinese in U. S.

The following account will be read with pleasure by all interested in the religious welfare of the Chinese living in foreign countries.

The Chinese guild of St. Bartholomew's Church in New York city was organized in 1889

to protect the Chinese people in that city. It has two branches—the religious and the secular. The former is composed of the Sunday School work and the Y. M. C. A. The school holds its session every Sunday afternoon, from 2 o'clock until 5.30, and has an average attendance of 60. Formerly it had double or triple that number, but owing to the Exclusion Act the number of Chinese in the city is rapidly diminishing. The Y. M. C. A. meets on Sunday evenings, from 6 to 7.30.

Since 1889 seventy-nine young men have been baptized and received into the church, many of whom have returned to China and some of whom are doing Christian work among their people. There are at present twenty Christian men at St. Bartholomew's.

The secular work takes the form of protecting the rights of oppressed Chinese in the courts as well as in their daily business life. The guild transacts all the business that is done between the Americans and the Chinese. The guild has rendered service in court matters in many states, as St. Louis, Mo., Chicago, Ill.; Cleveland, Columbus, and Cincinnati, O.; Harrisburg and Philadelphia, Penn.; Baltimore, Md.; Washington, D. C.; and many other places.

The superintendent is Mr. Guy Maine, and the headquarters at 20, Chatham Square, N. Y. city.



The Month.

INDUSTRIAL.

A wireless telegraph service is being installed at Shanghai under the management of the Chinese Telegraph Administration.—The Board of Communications has decided to apply the regulation tax on freight now in force on the Shanghai-Nanking Railway to the other railways of China. This is in lieu of *likin*.—The formal ceremonies of opening the Peking-Kalgan Railway have been held.—The Prince Regent has asked that new Mining Regulations governing mining in China be drawn up and promulgated.

EDUCATIONAL AND REFORM.

Prince Tsai Hsun, Chief Imperial Commissioner of the Chinese navy, together with Admiral Sah, has completed a tour of investigation through Central and Southern China with a view to further recommendations on the subject of a new navy for China. Several large private subscriptions have been given to assist in the building of the new navy. The government has placed Tls. 5,000,000 at the disposal of the Naval Commission. The provinces to date have subscribed Tls. 10,000,000. Extensive improvements are to be made at Nimrod Sound, which will be made the naval base.—About sixty students are being sent to the United States this fall; they are under the direction of H. E. Yung Kwei and Mr. Tong Kai-son, of the Waiwupu.—Beginning with the 4th year of Hsuan Tung all judicial officials will receive appointment for life.—The Board of Finance has ordered the provinces of Honan, Shantung, Shansi, Kiangsu, and Anhui to prevent the cultivation of the

poppy within this year.—The Board of Finance proposes to put a stop to lotteries in Hupeh and Anhui.—Electric light and telephones are being installed in the palace of the Empress-Dowager.

GOVERNMENTAL.

There are persistent rumours to the effect that pressure is being brought upon H. E. Yuan Shi-kai to return to Peking and again assume official responsibilities, but so far he has not consented.—The Chinese Minister in London reports that the poll tax formerly demanded of Chinese traveling to Canada has been abolished.—The agreement between China and Japan on the outstanding issues in Manchuria is published in full. It was received without protests from other governments, although meeting with some adverse criticism from newspapers, particularly in the United States.—Several of the provincial assemblies were convened for the first time during the month.—The boycott of British shipping at Kiu-kiang continues, despite the protest of British merchants. The trial by the British Consul of an Inspector of Police, who was charged with killing a Chinese, resulted in his acquittal, and the Chinese are protesting against the judgment by boycotting British goods and shipping. Proclamations have been issued by order of the Peking authorities warning against the continuance of the boycott.—The censorate has passed a resolution to send a memorial to the Throne to impeach the Waiwupu for its failure in dealing with difficult diplomatic questions.

Missionary Journal.

BIRTHS.

At Yenping, Fukien, 3rd June, to Mr. and Mrs. FRÉDERICK BANKHARDT, M. E. M., a son (Arthur Bruce).
At Nanking, 8th June, to Rev. and Mrs. A. J. BOWAN, M. E. M., a son (Philip Norton).

At Taian, Shantung, 27th June, to Dr. and Mrs. CHAS. F. ENSIGN, M. E. M., a daughter (Lula M.).
At Kuling, 27th July, to Mr. and Mrs. A. W. MARTIN, M. E. M., a daughter (Elizabeth).
At Cedar Falls, Iowa, 13th August, to Mr. and Mrs. C. H. ROBERTSON, Y. M. C. A., a son (Robert Cornell).

At Kuling, 14th August, to Rev. and Mrs. J. W. VINSON, A. P. M. (South), a son (Eben Junkin).

At 61 Osborne Place, Aberdeen, 16th August, to Mr. and Mrs. THOMAS D. BEGG, B. and F. B. S., a daughter.

At Kuling, 17th August, to Rev. and Mrs. W. F. WILSON, M. E. M., twin sons (Mitchell Embury and Franklin Herkimer).

At Kuliang, 20th August, to Rev. and Mrs. W. A. MAIN, M. E. M., a son (George).

At Wanh sien, 1st September, to Mr. and Mrs. T. DARLINGTON, C. I. M., a daughter.

MARRIAGE.

In Japan, — August, Dr. R. C. BEBBE, M. E. M., and Miss R. D. LOBENSTINE, A. P. M.

DEATHS.

At Chefoo, 26th August, Rev. GEORGE CORNWELL, A. P. M., of cholera.

At Chefoo, 29th August, Mrs. GEORGE CORNWELL, A. P. M., of cholera.

At Chefoo, 4th September, MABEL, youngest daughter of Mrs. T. E. Botham, C. I. M., of cholera, aged ten years.

ARRIVALS.

AT SHANGHAI :—

28th August, Miss L. M. COLLIER, M. E. M.; Dr. and Mrs. J. W. BRADLEY, A. P. M. (South); Dr. and Mrs. C. L. LYON (ret.), Miss M. MACKAY, M.D. (ret.), Miss S. F. EAMES, all A. P. M.; H. GRAY, R. A. SAWYER, J. T. ADDISON, H. J. POST, all A. C. M.

7th September, Mr. and Mrs. F. C. COOPER (ret.), Rev. D. T. HUNTINGTON (ret.), both A. C. M.

8th September, Rev. and Mrs. H. F. MATHEWS, Ch. of Eng. M.; Rev. and Mrs. GEO. L. GELWICKS and child, A. P. M. (ret.); Mr. GILBERT MCINTOSH, A. P. M. Press, (ret.).

10th September, Miss S. L. DODSON, A. C. M. (ret.).

11th September, Rev. and Mrs. O. C. CRAWFORD and two children, (ret.); Rev. and Mrs. F. H. THROOP, Rev. and Mrs. J. E. WILLIAMS and three

children (ret.), all A. P. M.; Dr. and Mrs. J. E. SKINNER and three children (ret.), Dr. and Mrs. J. G. VAUGHAN, Rev. RALPH A. and Mrs. MILDRED WORLEY WARD, all M. E. M.; Mrs. W. D. GATES, A. B. M. U.

14th September, Misses ANNA UCHERMANN, M.D., P. JACOBSEN and B. GLEDITSCH, from Norway, all N. M. S., in Hunan; Rev. H. S. and Mrs. REDFERN, Eng. M. F. Ch. (ret.); Dr. W. M. SCHULTZ, A. P. M.; Rev. R. A. GRIESSER and Rev. and Mrs. E. J. LEE, all A. C. M.

17th September, Misses I. N. PORTER (ret.), A. W. CHESHIRE, E. C. PIPER, A. F. GATES, E. T. CHESHIRE, all A. C. M.

19th September, Rev. F. TOCHEL, Ch. of Scot. M.

23rd September, Misses I. LAMMENRANTA, I. RÖNKÄ, and A. UNRASLAHTI, all Finland M. S.; Misses H. BÖRJESSON (ret.) and E. LINDGREN, both Sw. M. S.

26th September, Rev. J. L. MEADE, Jr., A. C. M.

VIA SIBERIA :—

13th September, Mr. and Mrs. H. J. BARNETT, C. I. M., Jehol.

20th September, Dr. B. C. and Mrs. BROOMHALL and child and Miss M. GREEN, all Eng. Bapt. M.; Mr. and Mrs. AHLSTRAND and child, C. I. M.

DEPARTURES.

16th August, from Tientsin, Miss M. E. SOLTAU, C. I. M., to England via Siberia.

FROM SHANGHAI :—

26th August, Mr. and Mrs. O. BURGESS and child, C. I. M., to Australia.

31st August, Miss ADELINE M. SMITH, M. E. M.

7th September, Miss J. E. ADAMS, M. E. M.

14th September, Miss J. V. HUGHES, M. E. M.

19th September, Mrs. M. E. BURNS and Miss MAY PEREGRINE, both M. E. M.

22nd September, Rev. A. R. KEPLER, A. P. M.

All above for U. S. A.

Valentine

Address to the Editor

Dear Sir,

I have the honor to acknowledge the receipt of your letter of the 10th inst.

and in reply to inform you that the same has been forwarded to the proper authorities.

I am, Sir, very respectfully,
Your obedient servant,
J. H. [Name]

I have the honor to acknowledge the receipt of your letter of the 10th inst. and in reply to inform you that the same has been forwarded to the proper authorities. I am, Sir, very respectfully,
Your obedient servant,
J. H. [Name]

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